





# KOREA ASKS PEACE CONFERENCE TO FREE HER FROM JAPAN'S RULE

PEKING, Feb. 28.—The members of the "independence committee," representing the Korean people living in China, have presented to the American Minister a petition asking that the United States government intercede with the Peace Conference in behalf of the Korean people. The document is as follows:

**TO RETAIN RAILROADS National Control to be Continued.**

Congress is to Give Time for Legislation Before Wilson Acts.

Administration Attitude Made Known to the Senate by Director-General.

WASHINGTON, Feb. 28.—(Continued) Over the status of railroads in the immediate future was largely removed today by Director-General Hines' announcement after conferring with President Wilson that the government would not turn the roads back to private management until congress had more opportunity to consider a permanent program of legislation.

This was generally interpreted as meaning that the railroads would be under government management for at least another year, and probably longer. A special session of congress is called early in the summer, and legislation might be passed by that time, but most officials believe it will not be passed until the next session.

With the temporary status determined, the Railroad Administration will go ahead vigorously with the program for making improvements and extensions, both for the sake of the rail properties and to stimulate the demand for materials and labor during the readjustment period. Another effect will be the increased activity in the inter-state and international commerce and appropriations.

**POLICY STANDS.**  
It was said at the Railroad Administration today that the long term of government control of the railroads was not a reversal of policy. The Railroad Administration has long advocated a permanent government control of the railroads.

**HINES' LETTER.**  
The letter follows:  
As you are aware, there has been some inquiry as to whether there might be an immediate or preliminary return of the railroads to private management. The Railroad Administration has indicated whenever this inquiry has been made that it would not further discuss the matter until there has been an opportunity to see whether a constructive permanent program of legislation is likely to be considered promptly and action within a reasonable time.

**SNOWSLIDES BLOCKADE COLORADO RAILROADS.**

DENVER (A. P. Night Wire).—Snowslides following heavy snowstorms of the last few days today seriously paralyzed train service in the mountainous region of Colorado and resulted in one death as far as known.

The death of Charles E. Blum, a locomotive engineer of the Denver and North Pacific, occurred when a slide hit his engine near Big Bend, Colorado. Blum was killed when his engine was struck by a slide of snow in the timber pass, which is blocked with snow for twenty-three miles.

San Diego Flyers Beach Tucson, (A. P. Night Wire).  
TUCSON (A. P.) Feb. 28.—The squadron of the Macclendon airplane returning to Ellington Field, Houston, Tex., from Buckwell Field, San Diego, will resume its flight tomorrow. It arrived here yesterday afternoon after a long flight, delayed by the illness of one of the pilots, Lieut. Rugh, who has recovered.

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## PEACE AGREEMENT ON BIG ISSUES INSIDE FORTNIGHT

Four Problems to be Solved by March 15; France Denies Desire to Annex Left Bank of Rhine.

PARIS, Feb. 28.—The Peace Conference plans to reach agreements on the main important questions between March 8 and March 16, Capt. Andre Tardieu, one of the French delegates, has informed foreign newspaper correspondents. He said the conference had four vital problems to solve—the Franco-German frontier, the Adriatic situation, the Russian frontier and the question of freedom of the seas. All these questions probably will be completed in a fortnight.

Frontiers of Slovakia Before Commission.  
The Peace Conference commission which is studying the Slovak frontier today considered the question of the frontiers of Slovakia, according to an official announcement.

Recht Bey, the new Turkish Minister of the Interior, has arrived in Paris. He will confer with the members of the various peace delegations concerning the future of Turkey.

**ITALY'S LAND CLAIM BASED ON FEARS.**

PARIS, Feb. 28.—The Italian claims for the Adriatic littoral are based practically entirely on the fact that the Italian seaboard is easy prey for an enemy fleet based on the British or Japanese coast.

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## FEARS WAR FROM PACT.

Lodge Says League Perils Nation.

Hitchcock Ridicules Warning Made by the Republican Senate Leader.

Massachusetts Senator Delivers Prepared Address Before Chamber.

WASHINGTON, Feb. 28.—(Continued) Republican Senators today returned to their assault on the constitution of the League of Nations in proposed to the Peace Conference at Paris. Senator Lodge of Massachusetts, who will be chairman of the powerful Foreign Relations Committee in the new senate, made his first pronouncement since the document became public.

**World's Climbing Record.**  
WASHINGTON, Feb. 28.—(Continued) Establishment by an American of the world's record for climbing a mountain was the subject of what officials believe are new world records for speed and climbing ability was disclosed today with receipt by the War Department of results of preliminary tests of a machine constructed at Haverhill, N. Y.

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Munich, Feb. 28.—(Continued) A man who had been arrested in connection with the shooting of a Bavarian Minister of the Interior, now is under arrest.

**Wants Barter Morocco.**  
MADRID, Feb. 28.—(Continued) A Spanish official, Spanish Barter, denied today he had said that Spain would be bartered for Morocco.

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WASHINGTON, Feb. 28.—Premier Orlando today cabled a personal message to President Wilson, declaring that "the whole Italian people comprehend and acclaim with joy the high value and everlasting significance" of the League of Nations.

## Threat to Gag China.

Japan Objects to a Review of Pacts.

Revolution of Secret Treaties by Delegates from Peking Causes Anger.

Tokio Protests Documents Being Submitted Before the Peace Conference.

WASHINGTON, Feb. 28.—(Continued) Admitting that China was coerced in signing the secret treaties extending Japanese influence over the Asiatic mainland, Tokio, it became known today, has assumed a threatening attitude toward Peking and served notice that the course being pursued by the Chinese delegates at Paris, if persisted in, "will be suicidal to China's own interest."

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Senator Hitchcock of Nebraska, Chairman of the Senate Foreign Relations Committee, who is in charge of the League of Nations Committee in the Senate.

## DUTCH HALT HUN PLOTTING

Governor of Utrecht Warns ex-Kaiser Against Intrigue.

AMSTERDAM, Thursday, Feb. 27.—(Continued) The Dutch government of Utrecht, who has surveillance over the former German Emperor, visited the castle of Count Bentinck last night, surrounded in impression with the recent activities of William Hohenzollern and German officials who had plotted his escape.

**REMARK ON IRISH DENIED.**  
WASHINGTON, Feb. 28.—(Continued) Just what was said about Ireland at the White House dinner conference Wednesday night was the subject of interested discussion at the Capitol today after Secretary Tumulty had issued a denial of one statement attributed to President Wilson.

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Hitchcock Terms Preposterous Lodge's Warning that League Bars Right of Self-defense.

LODGE OPPOSES LEAGUE PLANS.

Senator Delivers Prepared Address in Senate.

Sharp Differences of Opinion are Voiced in Debate.

Republican and Democratic Leaders Clash.

(Continued from First Page.)

Hardy of Georgia, Democrat. After Lodge had finished Senator Hitchcock took the floor.

"I am sure," said Mr. Hitchcock, "that the suggestion that the league would be the highest degree of protection and the duty of every nation to defend itself when attacked, and to protect its territory and rights when invaded, is a duty of every nation."

Lodge replied that the committee chairman was not a honest student of the constitution. "Senator Lodge declared, I believed and emphasized the necessity for restoring the league charter to make dispute of construction impossible."

"It is not," he said, "that I have in mind what I mean," said Senator Lodge.

"When Mr. Lodge said," said Senator Hitchcock, "that the league is a preposterous suggestion, I am sure that the American people will not be deceived by his statements."

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SPAIN HALTS LEGISLATION.

(BY ATLANTIC CABLE AND A P.)

MADRID, Thursday, Feb. 27.—In view of the instructions issued by the Spanish cabinet to suspend the government decided today to suspend the constitution.

Great surprise was caused by the announcement that the cabinet had decided to postpone the budget and defer bills favorable to labor until July.

Reports from Barcelona, where the workmen have been active, indicate the situation seems improving.

MADRID, Feb. 27.—The newspaper with few exceptions, appropriate suspension of the Cortes and praesidium Romanos, the Premier, for his energetic action, which they hope will stop the riot.

The Madrid bakers have gone on strike and the baking is being done by soldiers. Bread production is about 25 per cent below normal.

Belgium Great Hind Wheat, Chicago. (By A. P. Dat Wire.) WASHINGTON, Feb. 28.—Investigation of the charge that the Belgian Relief Commission shipped large quantities of bread into Belgium for food purposes, causing the deaths of more than 1000 war exiles, has disclosed that the relief introduced today by Senator Calder of New York.

"We have in this country a government of the people, for the people and by the people, the freest and the most advanced in the world, and we are the great rampart today against the anarchy and disorder which have taken possession of Russia and are trying to invade every other part of the world."

"We must build no bridge across the chasm which now separates American freedom and order from Russian anarchy and destruction. We must see to it that the democracy of the United States is not drawn by any easy error or by any flimsy delusion through approval of international government which will use the tools of international Socialism and anarchy."

Amendments proposed by Senator Lodge include a specific provision excluding the Monroe Doctrine from the league's purview.

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EDUCATOR TELLS WAR'S FUTILITY.

Most of World is Flat Broke, Says Prof. S. H. Clark.

League of Nations Necessary to Avert Disaster.

'Times' Support of Cause is Called Fortunate.

Declaring that the death knell of secret diplomacy has been sounded and that the world has begun to change, Prof. S. H. Clark of the University of Chicago made a strong plea for the League of Nations, at a luncheon at the University Club, yesterday.

"With the exception of the United States, Spain and Denmark, which would do us no harm, the rest of the world is in a state of anarchy and is a danger to our own peace and safety."

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SEVERAL DIE IN STORMS AT SEA.

Returning Soldiers Suffer Greatly on Warships.

Three Transports Land 7893 Overseas Veterans.

Aquatica Sinks Freighter in Harbor Collision.

NEWPORT NEWS (Va.) Feb. 25.—The battleships Virginia and Rhode Island docked here today after a strenuous sixteen-day trip from Brest, and departed more than 2000 returning soldiers.

Aboard the Virginia were the First Trench Mortar Battalion, the Fourth and Eighth Light Infantry Squadrons and the Third and Fifth Trench Artillery Batteries.

The Rhode Island brought the 100th and 43rd Infantry Regiments, the 100th and 43rd Infantry Regiments, the 100th and 43rd Infantry Regiments, the 100th and 43rd Infantry Regiments.

The Virginia's contingent is said to have suffered greatly during the storm at sea. There were several deaths.

The First Trench Mortar Battalion had representatives from twenty-eight states. The unit had been in France thirteen months and had fought at Chateau Thierry, St. Mihiel and Meuse-Argonne.

NEW YORK, Feb. 25.—The Canadian freighter Lord Dufferin sank in thirty-six feet of water fifteen miles off Cape Cod today.

The Aquatica, which brought 3000 troops and civilian passengers, including Lord Reading, British Ambassador, and J. P. Morgan, was not damaged and went on her way.

There was little excitement aboard the liner, and many of the passengers did not realize there had been a collision.

The Lord Dufferin was a vessel of 1184 gross tons, built in 1893, and was bound for St. John, N. S.

The army units aboard were largely negroes of the Ninety-second Division. Great contentment prevailed.

WASHINGTON, Feb. 25.—The battleship New Jersey is due at Newport News March 3, with 2000 returning soldiers.

The New Jersey carries a complement of 3251 men including the Seventy-fifth Coast Artillery Regiment and the One Hundred and Thirtieth Field Artillery of the Thirty-sixth Division.

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The War Department has approved the sailing of the transport Louisiana K. Thurlow with three casual officers, and the Ermer with twenty-four casuals.

It is reported that the probable date of arrival of the Louisiana K. Thurlow is about the middle of the month.

BULGAR GUERRILLAS PILLAGE STRUMITZA.

THE ATLANTIC CABLE AND A P. SALONIKI, Thursday, Feb. 27.—Bands of Bulgarian irregular forces are pillaging Greek property and torturing Greeks in Strumitza.

The Bulgarians are led by Orlovski and Stassoff.

"Don't think," he continued, "that England is going to let us wrest from her the supremacy of the seas."

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JAPAN OBJECTS REVIEW PACTS.

(Continued from First Page.)

Review and make friendly transfer of that territory to China.

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Advertisement for Victor Records and Victor Talking Machine Co. featuring 'His Master's Voice' logo and a list of records with prices.

know why they changed their tactics to lay and stopped cutting people's heads open unless it was because they heard the Koreans say the more of them that got hurt the better. Higher officials are on the ground now, the governor of the province and two of their officials made a flying visit to Seoul over Sunday. Evidently they are in a worse pickle than is the unwise school teacher who has used up his worse punishments on trivial offences and hasn't anything left with which to meet real rebellion.

#### Willing Martyrs.

But the most remarkable thing is the holiday spirit of the Koreans. The radiant way in which they say that even though they die if the result is freedom for their country it will be well worth while is in contrast to the general opinion entertained of Korean bravery. Everybody seems to know what the programme is and to be sure of success.

A group of down town fellows burst open the door of the police station on Saturday and waved Korean flags yelling "munsei" at the officials. It so upset them that in the confusion the door to the "lock up" was left open and two prisoners escaped, breaking the outside door as they did so. We hear that they are still loose.

over the way they got out while the police are blaming the boys who yelled "munsei" for breaking the door. Isn't it all like a farce comedy? I can hardly believe my senses. Is this real rebellion or is it just a whole nation turned loose to play pranks on a grumpy school master. Nobody among the Koreans having any arms, all they can do is to laugh and play pranks and then go to jail? I wonder how the affair is turning out in other cities. We hear that the uprising was scheduled for 12 points on Saturday—Sin Euiju, Kang Kei, Sen Chnu, Pyeung Yang Chni Ryung, Songdo, Seoul, Taiku, Dr. Tung's brother brought a little news from Seoul. I saw him on Sunday morning at the hospital. He said he saw Doctor before he left Seoul.

#### Teachers Locked Up

I offered to help in the boys school beginning tomorrow, since all the teachers except Mr. Suite are either in jail or gone somewhere. A representative of the police office with three soldiers as guards came up to give Dr. McCune orders that the churches must be kept closed except for Sunday services, hereafter. He told them that if they wished him to convey that information to the other foreigners, he could do so but if it was an order they would have to give it to the ones who had authority to receive it, the Korean pastors and sessions. They said "As for Kim Moks, he is here but Yang Moks is not." "Is that so?" Then, you will have to see the session "and so named some of the older elders of the north church. According to what we hear Yang Moks and some other Koreans are under guard in their hotel in Seoul.

The news from Pyeung Yang seems to indicate that matters are pretty serious there. It is reported that all stores were closed as a result of Saturday's affair and that the churches were shut and no services allowed on Sunday. Not more than ten people allowed to meet. Do you hear the news from there? Somebody said a Korean policeman down there got so excited that he threw up his arms and shouted "munsei" with the crowd and when his Japanese colleagues undertook to beat him up, he stripped off coat, cap, and trousers and throwing them at the Japanese, yelled "Take your seven yen a month" and made off, in his underclothes.

Have the others written about the searching of our houses on Saturday? They asked for flags and Miss ... proudly produced her American flag and proudly led them across to Mrs. ... room to see another. They had a good sightsee of everything sensible, especially inspecting her closet and then pushed on to see what they could see elsewhere. They tried to get into your house but it was locked and Miss Helstrom stepped out to explain to them that the people of the house were in Seoul. They didn't understand and Campbell's boy volunteered to explain. He got a blow and a kick in the seat of his trousers for

seemed rather leaderless. Dr. ... did a better job of keeping his students under control today than the Japanese school authorities for their school surely made a big rumpus. All toy teachers were on duty except the new Chinese teacher who got a blow with the butt of a gun in the ribs Saturday which has laid him up.

Dr. Pak is back after two days and two nights in the lock up but Han has been taken to Euiju, along with over twenty others, a total of twenty three I heard today. The nurse Peng Do was taken in this afternoon and Togose, one of the Bible women was added to the "women's department." Poor Miss Ingerson will have her troubles without Peng Do or Han either. She was mourning over Han on Saturday saying she didn't see how the hospital could run without him.

11:30 p.m. It is long past bed time I know but I do want to add a word or two and get this letter ready for the morning mail for if I allow it to wait longer it will grow into a volume! There is so much to tell, and every hour brings more.

We had a community meeting at the Yptims tonight to discuss the general situation and see whether we had any advice to give each other. In the midst of it, Mr. ... came in having come up to see whether we favoured sending a delegation to Tokyo to see what can be done about our schools and the general situation in this crisis. A lot more anecdotes were related as to what had happened and Mr. ... brought news of many incidents that took place in Pyeung Yang.

#### Missionaries Arrested and Released.

The first was the news that Mr. ... and Mr. ... had been arrested. And what do you suppose we did when we heard the news? Burst into a roar of laughter, just exactly as the Koreans are doing over similar events among them. What has happened to us, anyway. And we laughed more than ever when he had told us the details. Evidently, Mr. ... was the hero of this time, reading the chief of the police the riot act in Japanese, so effectively that they were released at once. He asked them what they meant by arresting two foreigners standing quietly on their own property, doing nothing at all, and in the company of people who were in no wise offending at the time. And what was more, they were to hear about the two foreign women who had been struck by a soldier with the butt of his gun as they were in the act of obeying a soldier's order to turn back from where they were going. Miss Grissel and Mrs. Moore were so treated as they started to cross from their house to the hospital, and were ordered back by a soldier who struck them as they turned to obey. They were not hurt at all, I understand but evidently the chief of police was a bit moved by the recital of the tale—at any rate he made haste to set our "moks" free, (pastor, meaning Mr. Roberts who belongs to our station).

#### Japanese Teacher Threatened by Police.

I am to teach "James" tomorrow at the boys' academy—I taught two English classes to-day—and others are helping out so that the work can go on. The Japanese teacher has been much abused and threatened and he said this afternoon that he would not come to-morrow. It remains to be seen whether he can stand it. The boys are nice to him and assure him of their affection but evidently the threats of the police and the abuse of his own countrymen are pretty hard for him. Just imagine one of ourselves in the same place. Would the love of an alien people compensate us for the hatred of our own? I hope so, if they were right and our own were wrong, but it would be dreadfully hard.

Miss ... is back from Pyeung Yang tonight and mothering your two lambs. The children are getting strange impressions these days. Horace was at McCune's Saturday afternoon when the house was searched by soldiers with fixed bayonets and he turned to me saying "I am afraid they will hurt me" but he showed not the slightest inclination to run away. Mrs. Lampe's boy, 8 years old. Four soldiers followed Hayden up the road inside the compound, with their bayonets lowered pointing at him, and scared him nearly

taken reach our ears. The report is that also were shot down in Anju day before yesterday. The man who was so severely slashed here is reported by the Koreans to be dead. They say the police report on his death was that he got into an altercation with another Korean over money matters and got hurt so badly that he died!

The Bible Institute women are leaving. The Pyeung Yang Theological Seminary has been closed for a month. Everything is quiet but the strain continues. The Louise Chase Institute remains in session though I gave the girls to-day off to rest. They were tired from the exilement and strain. The boys' academy is in a state of practical suspension though occasional classes have met, and Dr. McCune reports that he will teach at least "morals" if nothing else so long as he has a student left. The joke is that the Japanese translate a word which means loyalty to the Empire by our word "morals."

#### Country Folk Pour into Town.

Tuesday, March 11.

There was another furor on Saturday when literally thousands of country folk poured into the town evidently expecting something to be going on. Police were posted at the passes just outside of the town but they did not prove to be like the Greeks at Thermopylae so the crowd roshed them with little difficulty. In their excitement they came rushing down the hill and past our school compound in a mass throwing up their hands and shouting "munsei." There was more or less confusion all day, a good deal of brutality on the part of soldiers and police which was witnessed in some instances by foreigners, and more arrests, but for some reason the crowd did not seem to have made connections with their objective. We heard later that a rumour is abroad that some one is coming from the peace conference to investigate their grievances and that they expected his arrival Saturday. Nobody can find out where the rumour started or what ground there was for it but evidently they are much mistaken. When nobody came the crowd reluctantly scattered loog after dark, a good many having lingered until the evening strain in hopes some one would come even then. Any chance traveller would certainly have gotten an aviation which would have surprised him had he happened to alight to pay us a visit that night!

#### Church Services Forbidden.

Instead of the expected visitor one hundred sixty soldiers from Pyeung Yang arrived on the evening train and marched in the campus of the High D'Neil academy. They seemed to be looking for somebody but evidently didn't find him. Next day the authorities got very brave and forbade all services in the churches, shutting guards at the gates to make sure of the matter. An order not to have services Wednesday night was not obeyed and two half scared audiences gathered in their respective churches for the usual prayer meetings. They did not get very far before they were dispersed, but they made the attempt anyway. Sunday the Koreans decided not to forego the matter so services were held in the Bible Institute and in the Classroom building of the Louise Chase Institute for the few who could be notified and who were composed enough to come. The soldiers marched out of town in bands and in the afternoon some of them returned with a string of prisoners. Next morning more came in with some bloody captives in their train and we learned from eye witness of the events of Sunday at a little village on the seashore ten miles away. The soldiers had arrived after church had begun, and marching up to the pulpit, began their demonstrations, among other things, taking the Bible from the pulpit and tearing it to shreds before the people. The tearing up of the Bible has been reported in a good many places from reports we hear and we know it was done in the case of our own Boy's Academy Chapel. The soldiers were quartered over night in the home of a wealthy Korean woman, a widow and leader in the church she being forced to furnish them bedding and food. Others

Six were killed at Tul San in the next county, one of them being a pregnant woman. One man had his brains knocked out in a most horrible fashion by the soldiers. These things all reported by credible eye witnesses. One woman, who will illustrate the way the Koreans have caught the idea of their leaders as well as the meaning of Christ's command to turn the other cheek, told of the killing at Anju with some horrible details and in the same breath deplored the action some Koreans who at Tul San in the midst of the events narrated above "did very, very badly, for they whipped a Japanese!"

#### Policy of Terrorism.

Since reinforcements are coming in it is evidently the policy to terrorize and to kill right and left at the least evidence at another demonstration. We missionaries have been warned to keep off the streets lest we get hurt with flying bullets for which the authorities cannot be responsible since the soldiers have been permitted to use their guns to kill. We are quite well aware that the chief reason for our staying off the streets is that we may not be eye witnesses in what goes on there and no one's friends need feel at all alarmed over any possible danger to us, for there is none worthy of the name in comparison with the things that are happening to people all over the earth in these days, and just now to the Korean people.

The humorous phrases of the affair are not quite so appealing to one after the stories of blood that begin to gather, but so far the people do not seem greatly terrorized. They seem indignant rather that the game is not being played fairly, seeming to understand quite clearly, even the women and children, that if they are warned and refraining from physical violence: the law of civilized lands protects them from being shot down or attacked with weapons. None resist arrest and their great crime is the shout "munsei" and gather in crowds to listen to speeches.

#### Maltreatment of Women and Girls.

The accounts of young girls and women being dragged by the hair through the streets of Pyeung Yang, tied by their long braids to telephone poles and beaten and other outrages committed upon them are witnessed by foreigners whom we know as intimate friends' who saw with their own eyes things they tell. Women are beaten and thrown down into the ditches of muddy water. But it is true that the women are quite as exasperating to them as the men they often being the leaders in the cheering. One young woman until recently one of my own Sunday school teachers who sat before me every Saturday at the preparatory class was reported to have been a regular Joan of Arc in leading the cheering and though thrown down and dragged by the soldiers she struggled away from them calling "Come on you, you, Shaul for your country. She lives in a small town not far away now and her husband who is the leader of the church there was away at the time.

#### A Wonderful Movement.

We realize that it will be difficult to get reports out of the country now but I am anxious that my friends know that we are safe for some accounts of the affair are bound to get out and because of the censorship which keeps back our letters alarm may be felt. It is a time for prayer for the new day dawning, but not for fear. We are permitted to witness one of the dramatic episodes of the great war right here in this quiet little country in which we have supposed ourselves to be so out of touch with all that has been going on in the world. Our people, cut off from a free press, watched and held down in every way lest they learn too much in these days have never the less perfected and carried out a movement about which not only we their friends were kept in total ignorance, but about which their governors were not able to find out in time to use the usual methods of repression. When the whole story is known it will surely read like a novel. Who conceived the bold plan, and how it was conveyed to the whole people so secretly and

Your letters kept saying nobody knew what might happen in Seoul to-day but somehow it didn't "sink in" to my consciousness that anything might happen here, in spite of the fact that a week ago yesterday morning posters were found around town announcing a popular uprising to demand independence. They were all taken down early by the police and few people saw them. After the first scare, we foreigners forgot about the matter. I, being out of the community as I am, perhaps heard less than others, and was peacefully attending to my own business without a suspicion of what was coming when on Saturday morning just as we sat down to family prayers, I was waited upon by a delegation asking permission for the students to go down the street at 2. p. m. to attend a meeting.

#### A Patriotic Affair.

They seemed surprised that I knew nothing about it, and I was equally surprised to be informed quite boldly that the affair was "ngra it," (patriotic affair). I promised to find out about the matter and let them know, and a visit to Mrs. . . . . . and to the hospital showed that so far as foreigners were concerned others were quite as ignorant as I. A few hints from Koreans I inquired of, however, soon showed me that the best I could do was to be "scarce" and not have any part in the "doings" by way either of giving or withholding permission, so I just disappeared from the landscape for a while and when I did come back nobody asked me any questions. The bell for preparatory class rang at 11:30. Not knowing that the hour was changed I wasn't ready but I ate lunch as fast as I could (Mrs. . . . . . had invited me there) and ran over to Bible Institute. I found only about a dozen of my girls there. Some of them carried Korean flags and a bunch of them lay in the hall. We had a brief half hour lesson on Christ's feeding the five thousand and their attempt at making him king. (The latter point seemed to be about the only thing that held their attention.) Then I let them go. Kim Moxsa had just finished with the women upstairs and a group of them stood on the steps. As I passed out of the gate I saw a column of soldiers coming up the street and as I turned the corner, a yell caused me to turn back in time to see one of them spring through the gate and dash toward the door with fixed bayonets. I went on about my business without looking back again, but I learned afterwards that he carried off in triumph the bunch of flags on the floor.

#### Bayonet Used on Unarmed Crowd.

Yelling had been going on down town for some time, and soon the crowd could be seen settling. I went straight to the next door and soon after I entered the house a group of the smallest school boys came in all flushed and excited and two or

are having a fine time singing and praying reading their Bibles and yelling "mause" and that the police can't keep quiet. One fellow is reported to have walked into the police office and informed the chief of police that he might as well turn over his job since the Koreans intend to run such affairs hereafter and send the Japanese back home where they belong. Of course he was promptly ushered into the company of his fellows in the lock up and he profoundly thanked the policeman for his pains. They are getting good "pep" at any rate. Other Koreans are seeing that. Han, Pak, and the druggist have all been taken as you know. More arrests are being made right along. Mr. Helstrom's secretary went to-day.

Sunday passed off quietly in the churches, a splendid crowd turning out to the services. The people looked radiant, happy, looked cleaner than usual, and sat up in straight rows as if something special were on. The children were orderly and altogether it was quite the most "proper" Korean church crowds I ever saw. Kim Moxsa preached the sermon at the South church in the afternoon and that night "Chundrin" (evangelist) preached, the addresses are said to have been both quiet to the point and fearless as could be. Kim Moxsa hasn't been arrested yet.

During the day our dormitories were overhauled twice and the soldiers tried to scare the girls by chinking their guns and making terrible noises but the girls just laughed about it. I never saw the girls. They seem possessed not to be afraid of anything. Perfectly unbelievable after the scenes of terror and agonizing fear witnessed eight years ago this winter. Everybody laughs and tells everybody else who has been put in jail or who has been wounded as if it were great good news. The soldiers and police assisted by the "sneak" read all the letters and examined all the private possessions of the girls and found nothing to care away. They walked off with the boys school mimeograph which I thought at the time was ours, but I found upon examination that ours was in its usual place. This morning, before we were dressed two soldiers were on the porch peering in the windows and rattling the front door but since I did not unlock it for them and Mrs. . . . . . was back in her bedroom and didn't see them they contented themselves with going over to the girls' school dormitory and upsetting the things again.

The Dr. came down and led prayers for us. Everybody was so happy and we had a splendid meeting. The girls then were quietly about their embroidery (lessons being declared off for the day on account of the Emperor's funeral). And there the soldiers found them on their next round. About eleven thirty all went to the church where the memorial service was held. I did not attend but I heard it was a quiet orderly meeting with no singing since that was prohibited. Immediately afterwards

acted and another heart made bitter against the day when opportunity for revenge will come.

All is peaceful here now. Horace, Ther and Mary Louise have long been asleep and I must follow their example. Remember me to Weedy and to all the South and East Gate friends. Lovingly.

### Soldiers Use Bayonets Again.

(Tuesday)

New events have made last night's letter past history already. Everything quiet in the schools. Both boys and girls studied to-day but the Government school had a parade and yelled a long time this forenoon and this afternoon great crowds gathered and some speeches and a lot of "manseis" made a noise for a while. The soldiers used their bayonets again and several, according to reports were wounded. We know positively of one man, a fellow from just out of town, who was acting as yell leader, who was stabbed so severely that he is supposed to be dying. The police took possession of him and he was not sent to the hospital. Some wounded were brought to our hospital. Dr. Tipton said one man was very severely beaten by a band of civilian Japanese. They were out today marching around, Mrs. Ross said. She was out for a sightsee with her husband. No dark uniforms of the boys' school appeared in the crowd today due to the fact that Dr. . . . is back on the job and it was suggested that because of that fact the demonstration

and at his wife. I suppose they were just trying to scare him but he thought his time had come.

The school girls and Peng Ju have taught Mary Louise to throw up her hands and shout "mansei" and she thinks it is a great game. They put a tan box of mourning cloth on her the other day and she came running to me shouting "See, see" in great glee. Being a Korean, I think she has a right to rejoice with the rest so I have just smiled at her pranks.

Well, if I am to fill up the gap made by the absence of the Chinese teacher in my own school, teach the second chapter of James at the boys' assembly and get ready for my lecture on Hazan's "White Man of Work" for the Bible Institute women the next day, besides being my own cook and seeing all the callers that are coming to see about new students, I'll be a lousy person tomorrow and must get some sleep.

### Prison Full.

Sen Sen, Korea, Friday March 7.

There have been no more demonstrations, but we hear of similar occurrences in the country round about. Arrests continue to be made. The prison has been full. Some have been sent to Sin Lui ju and others liberated, while arrests continue to be made. Peng Do, the nurse was released last night. Of the women prisoners only Kimsie Sin Sung, of the North Church remains in jail to day. Rumours of very severe measures to be

Many arrests were made and the condition of the prisoners as they passed testified to the brutality with which it was done. Neither here in Syen Chun nor in Pyeng Yang where foreigners reside has any of them seen a Korean resist arrest or in any way show violence against the Japanese though cases of extreme brutality being show toward them, repeatedly witnessed by foreigners as well as reports by credible witnesses among the people. In some of the villages where no missionaries reside, where the gendarmerie attacked the crowds with brutality at the first, measures of retaliation seem to have been taken. In one village an attacking force of police were repulsed and after coming back with reinforcement from another place they met defeat again at the hands of the enraged populace who without arms drove them off with clubs. But this is against the orders of their leaders who embodied an agreement not to use force or do any thing disorderly in their declaration of independence, which is a most remarkable document considering all circumstances. Other places report Japanese killed by the crowds where they were attacking.

More women have been put in the prison here including Mrs. Chang who was released and re-arrested. The woman who was not let out the first time was gugged for "talking back" and it was done in such a way that the corners of her mouth have been slit and the lower lip hangs down. She has been taken to Sin Eui ju,

so clearly, that all seemed to know just what moment to stand up in their places and shout "hurrah" for the independence that was being declared at that moment in the capital by the thirty three brave men who after their little demonstration so successful that the police didn't catch on to it in time to stop them, went to a restaurant for a dinner and telephoned to the police where they were. When the police arrived they asked them to wait until they were through eating, and advised them not to take them off in the usual way bound as criminals, but to get autos and take them in style to jail, lest the crowds get excited and do them harm. And that was actually done. As one bold young fellow passed his missionary friend in the Auto, on his "destined to be famous" ride to jail, he leaned past the police guard waved his cap shouting "H-He-Kim Changes" "Mansei! Mansei!" which means "Hurrah, hurrah." The episode of the automobiles, is a good illustration of the amazing daring with which the whole scheme was conceived and carried out.

Already volumes of news have reached us and we can't begin to report it all. The end is not yet. The dark hours are doubtless before these remarkable rebels, for the days of the Hun are not over yet, in this land though we greatly hope this may be his last appearance on the stage of this country in history, and that whatever the political outcome of it all may be, that juster, and more humane methods may characterize the government of the penny-gula in the future.

## A Personal Letter From Korea.

### Interesting Details.

*(The following letter received by a special correspondent in Korea has been sent to us for publication.)*

Syeu Chuo, Korea, March 3.

The others have been writing you all the news apparently, and it seems needless for me to add anything, but the events of the past three days have been so wildly exciting that we stand around and tell each other the same things over again and nobody seems to notice the repetitions or lose interest so perhaps you can stand some repetition. Possibly I may even add a bit or two that others have not heard or seen.

Miss . . . . went to Pyeng Yang this morning leaving your family in my care for the night with Miss . . . . . to keep me company. Since the Whittemore's house was searched by Japanese soldiers after one o'clock on Saturday night or rather early morning folks seem to think we need to double up for company, though,

they contented themselves with looking fierce and watching what they did. That night soldiers kept popping into the rooms so they couldn't sleep and toward morning one fellow greeted his visitor by grabbing a Korean flag from beneath where he was sitting, waving it in his hand and yelling "mansei." Of course he was promptly jailed to join thirteen other students and forty or fifty others already there. Jail seems the most popular place in town now and competition is keen for a place on the invitation list.

Tung Kyesa's wounds proved too severe for him to keep up, long so as soon as a prayer meeting was over he was taken to our hospital where he has been in bed ever since in the same room with Yunie, right across from the office called on the two of them on Sunday took them some jelly. I also sent a couple glasses of jelly over to the school to be taken down to the jail with trays being sent from the boys school. They say the

tures of them crying. An elder one who in and told them that was no place for them—to "skitooe." In response to in query, he said they were crying because Tung Kyesa (Teacher Tung) had been bayoneted and badly wounded. I learned to-day that he was yelling "mansei" (Hurrah,) with the rest of the crowd, when a soldier struck him a blow on the head with his bayonet. His reply was to yell "mansei" again and again as more blows fell until he was finally knocked down. There he lay on the ground with the blood streaming from his wounds yelling "mansei." Soon others came trooping home from the "yellfeast" which seems to be all it was since they were surrounded by soldiers marching in from all sides and dispersed at the point of the bayonet before many speeches could be heard. A considerable number were wounded. One man is said to be in a serious condition at Chu'a hospital. The boys carried Tung Kyesa to Doctor Chu who dressed his wounds and he then went over to the school according to agreement to lead the boys in a prayer meeting. The amazing thing is the way prayer meetings are a part of this whole affair and most orderly, earnest ones, too. They seem to feel absolutely sure the Lord of Hosts is with them. A lot of soldiers surrounded the school at once breaking in and going through everything and now when the boys came back they (the soldiers) attended the prayer meeting, too. I believe they ordered them not to meet but the students went ahead, paying no attention, and

prayed and sang in the trees and yelling again. Flags were as plentiful ever and this time they made their speech to the police looking on taking it all in and refraining from cutting anybody up. Soldiers marched around, and are said to have pointed their guns in a menacing manner but when the people yelled "mansei" in their faces they put their back on their shoulders again.

#### Women Yelled Loudest.

I witnessed part of this scene from the hospital's garret window. Women made speeches everywhere and seemed quite the loudest and most fearless of the lot. Kimsie Sin Yhan, Kimsie Sin Ki and Kio Kung Sukie were among those on the programme. After they had yelled themselves hoarse and had all the fun they wanted for the day they dispersed, some of them going over to the police station to watch the prisoners taken in. Our sewing woman, Mrs. Chung who has been in America, was among the arrested, for no other reason that I could find out than that she had been in America, she seemingly having taken no special part in the fracas. The new Bible woman of the north church and another old woman (Kung somebody's mother) were also among those thus honoured. All this was retained to me with laughing comment as though it were the best news, the only touch of sadness being when they told of Mrs. Chung's little boys crying bitterly because their mother had been imprisoned. I don't



His family were at their summer home. The explosion badly damaged adjoining houses. Judge Hayden recently sentenced a number of May Day rioters.

Judge Nott of New York and his residence after it had been wrecked by anarchists' bomb.

Alter

*to the paper  
June 7 1919*

# IOWA WOMAN MISSIONARY WRITES TO FAIRFIELD RELATIVES ABOUT HUN METHODS USED AGAINST KOREANS BY THE JAPS

## Girl's and Boys Brutally Beaten by Mikado's Soldiers---Signers of Declaration of Independence Are All Imprisoned.

Relatives in Fairfield, Ia., have received letters from a woman missionary, a former Parsons college student, who is now principal of a large school for girls in Pyeng Yang, Korea. These letters describe the outrages toward the native population inflicted by the Japanese soldiers for the most minor offenses. The missionary asks that her name be withheld because a number of years ago the missionaries were badly treated by the Japanese, who used all kinds of absurd excuses in order to put the missionaries under arrest. Recently her relatives received another letter from her unsigned, but figured out from the Bible references and the mixed up type that affairs were still in about the same condition, and that one of the Pyeng Yang Americans was being held on some trumped up charge, and the Japanese were very bitter against America and the Americans.

The letters, written on different days in March but all received in the same mail, follow:

Pyeng Yang Chosen, March 4, 1919.

I wonder how much you have heard of affairs here in what has been such a quiet spot during all these years of the World war. Whatever you hear, do not worry, because we are perfectly safe and in no danger.

We have had no school yesterday and today on account of the funeral of the old ex-emperor. Whether we will be able to have school tomorrow or not remains to be seen.

March 5. Well, we have dismissed school for the term. No use trying to teach school without teachers and with the pupils' minds all on other things. I wonder if you have heard that Korea, an unarmed people, with absolutely no means of self defense, has declared her independence. Saturday, May 1, when the cannon marked the noon hour, was the time when they began to distribute the document to the people. Here and in other places they held a memorial for the old ex-emperor at 1 p. m. and this was followed by a meeting with speeches and songs and waving of the Korean flag. After the meeting a big

crowd went to a public square. In the center of the square a platform was erected and a meeting was held. The Japanese soldiers were present and they were all in prison, also the men who led the meetings in various places have been arrested. Numbers of our people have been badly beaten and knocked about by the soldiers. The Koreans have no weapons and are doing no violence and when arrested do not try to escape or defend themselves, but go without protest. Yesterday the Japanese soldiers chased a Korean boy into our garden and caught him. One held him and enuffed him about the head, while another kicked him most brutally and again. They took a

most of the people fled. The soldiers broke the church windows, the clock, the bell, took the Bibles and hymn books out into the yard and burned them. They caught one man and tortured him until he begged them to kill him, but they said they would torture him first and kill him afterward. They took a young married woman and beat her shamefully because she would not tell them where her husband was.

Here in the city the Nokata are let loose at night and the Japanese merchants and others from different sections of the city take turns in coming out to help them, and if they find a Korean on the street after 10 o'clock they beat him unmercifully.

So far as we can find out, the Christians have committed no lawless acts except to share in the declaration of independence and to shout "Mansei." In some places where the "Chyun do kyo" were in the majority there have been some things done that tended to rioting, but most of it was caused by the brutality of the police and soldiers.

The people expected to be arrested and imprisoned and made their plans accordingly, but no one thought that Japan in this day and time would resort to the methods of the Hun and Turk. From all that we hear, their spite and anger seems to be directed very decidedly against the Christians.

We feel sure that the home government in Japan does not know what the military officials here are doing. They print nothing in the papers but what is in their favor, holding back the true version. If the story of this time ever gets out it will be a great blot on Japan's reputation.

taken to their homes by their parents, on account of the disturbed condition of things, I doubt if we have any pupils to begin with. However, I have sent out notices that we are to begin work again on Wednesday, the 12th.

If you give out any of this to the papers, withhold my name, as it may come back.

They have also called out what the Japanese call "nokata" ruffians or thugs we would call them. I have seen companies of both; the first have been used here in the city; and I saw a party of the "nokata" coming in from the country.

### Girls Are In Prison.

March 6, 2:30 p. m. Everything has been quiet here yesterday and so far today. Three of our girls are in prison, and the report is that they are sentenced to 20 days' imprisonment. The jails are reported to be full, and they say they are using one of the Japanese Congregational churches for a jail. Several of the girls have been struck with stones, the butt end of guns, and considerably bruised.

The Korean Christians are doing everything they can to keep all the Koreans from violence or retaliation of any kind. I have just read a proclamation sent out by their leaders urging the people to pray three times a day—at 6 o'clock a. m., 12 m. and 7:30 p. m.—and exhorting them to keep their minds free from hate and all evil thoughts in order that God may hear and answer their prayers.

March certainly cannot be like a lamb this year, but I do hope that we may not have many of those windy days later in the month.

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their son and daughter who live in  
 Idaho.

John Deffenbach was in Ottumwa on  
 business Monday.

Will Nimity was a passenger to  
 Bloomfield Monday.

Mr. E. L. Patterson of New York  
 City accompanied by his children, Ed-  
 ward and Elizabeth and his mother,  
 Mrs. J. B. Patterson, arrived in Pulaski  
 Monday for a visit at the Mahlon  
 Breckenrath home. He will return to  
 New York this week leaving Mrs. Pat-  
 terson and the children for a longer  
 visit.

Mr. P. R. Patterson of Quincy came  
 Sunday to welcome his mother and  
 returned home Tuesday.  
 are expected here this week. They  
 will drive down from their home at  
 Estherville, Iowa.

Miss Holly Steig of Milton spent  
 Tuesday in Pulaski the guest of Miss  
 Ruth King.

Rev. and Mrs. LaMott are in Drake-  
 ville this week.

The Pulaski band gave a fine concert  
 Saturday evening visiting the differ-  
 ent stores where they were well re-  
 ceived.

Several more Pulaski boys are ex-  
 pected home soon from over seas,  
 namely Forest Miller, Sidney Shumate  
 and Robert and Harry Sutton.

Lots of fine home grown strawberries  
 are offered for sale by our merchants  
 at a very reasonable price.

Mr. and Mrs. Chas. Milligan and son  
 Charles, Junior, came home Tuesday  
 after spending the winter and spring  
 months in Oklahoma City. Pulaski wel-  
 comes these good people back as they  
 have been greatly missed in church  
 and social circles.

Miss Mary Pitman spent Sunday with  
 Miss Mabel Lasley returning to her  
 home in Bloomfield Monday.

**LOWELL.**

Lowell, Ia., June 5 — (Correspond-  
 ence.)—Dorman McFarland and Orne  
 Dillavon left Tuesday for Bridgeport,  
 Neb.

Last Friday a young man named  
 Long, who was working for Geo. Burk-  
 hart, had his arm broken. The team he  
 was driving was frightened at an au-  
 tomobile, throwing him out and break-  
 ing his arm.

Our mail carrier has had to go back  
 to the horse and cart the past few  
 days on account of some of the prize  
 mud holes between here and New Lon-  
 don.

Mrs. Orpha Harvey is spending a few  
 weeks in Mount Pleasant.

Sergeant Leland Lite has landed at  
 New York and will be at home soon.

The exception that proves the rule  
 could prove anything else with about  
 as much reason.

The course of true love doesn't run  
 smooth before marriage, and it grows  
 rougher afterward.

the graduating class of 1919, before a  
 crowded house, was so well spoken of  
 by those present that they were pre-  
 valled upon to present it the second  
 night, Thursday. A big crowd is ex-  
 pected then, also as many were not  
 able to secure tickets for the first  
 night.

... 1 cwt  
 ... all cream, 35c  
 ... 35c per lb; Long Ho  
 ... fancy brick, 35c per lb.  
 ... Rice—Fancy head California, 9c per  
 ... lb; Blue Rose, 9c per lb.  
 ... Molasses—No. 10 cans \$9.10 per doz;  
 ... No. 5 cans \$4.80 per doz; No. 2 1/2 cans,  
 \$2.45 per doz.

Feed.  
 Hay, Corn, Oats, Etc.—Baled timothy  
 hay, \$1.75 per 100 lbs; oats straw, 70c  
 per bale; new corn, \$1.85 per bu.; oats,  
 80c per bu.; bran, \$2.65 per 100 lbs;  
 chopfeed, \$3.60 per 100 lbs; unbolthead  
 corn meal, \$3.60 per 100 lbs; oil meal,  
 \$4.25 per 100 lbs.

**Want to Sell Your Car?**

There is a big demand for used cars. You can find a buyer  
 quickly for your old car thru The Hawk-Eye Want Ads.

WRITE YOUR AD IN THE FOLLOWING SPACE  
 Burlington Hawk-Eye, Burlington, Iowa.

Dear Sirs: Please insert the following ad — times in the  
 Classified columns of The Hawk-Eye:

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Yours Very Truly,  
 (Name) .....

(Address) .....

**RATES:**

1 issue, 1 cent a word. 6 issues, 4 cents a word for entire period.  
 3 issues, 2 cents a word for entire period. 10 issues 1/2 cent a word per day.

Moffett

Arison

Welsh, Methodist Book of Prayer + Hymns with notes - Seoul.

See also his later recollections - As I Recall My Past Century pp 83-88  
Nashville 1962.Mr. V. M. Mc Clatchy, editor of the Sacramento Bee - (see Seoul Mail 6  
[A.S. Ambr. noted Oct. 14, 1919 - p. 7 In Seoul Mail 16-19])

Mr. J. A. Armstrong, Secy of board of foreign missions of Presb. Ch. of

Canada - in Seoul as late as March 17

Congressional Record, Sept. 15, 1919, p. 5967

See Cong. Record - July 15, 1919 p. 2735-6

July	17	1919	pp 2845-2965
July	18	1919	2956
Aug	18	1919	494-4196

Cheonan - Cong. Record - Oct 19, 1919, p 13

## ACTS

A Man Run Down by Two "Japs".

Sueung Yang, Korea.

Wife

March 4, 1919.

A crowd of men and boys had been standing and shouting "Ransei", when they were ordered by the soldiers with fixed bayonets and scattered in all directions. In addition to the soldiers on foot, two men, one in uniform and one not, came upon them on horseback. These two men having evidently decided to catch a certain man, approached him from opposite sides, gradually closing in on him till they got near enough to strike him, and one as he galloped by gave the man a terrible blow on the shoulder with what looked like a bamboo rod, nearly knocking the man over. He tried to run after that, but could only stagger along and so was easily caught. Then two soldiers or foot came running up and knocked the man over. They kicked him, struck on his head, struck him in the face, and struck him severely in the back with the butt of their guns, etc. The last I saw they were dragging him off.

Young Boy Caught and Severely Beaten Under Our Window.

In one of these raids when the soldiers were trying to scatter the crowd which had been shouting "Ransei", four soldiers caught one young boy about 20 years old just as he was coming around the corner of our house. They beat him most terribly, struck him on the face over and over again with tremendous force, raised him in the air with the butt of their guns, knocked him over, kicked him unmercifully and pounded him on the head. I was standing within a few feet of it all. Of course he made no resistance as he was helpless in the hands of four soldiers with guns and bayonets; he having nothing. He pleaded for mercy but would get a terrible blow on the face every time he spoke. A friend of his came up and tried to plead for him, saying the boy was on his way to the hospital and had had nothing to do with the crowd which had been shouting "Ransei". Of course no one knows whether that was true or not.

Pyongyang, Korea. March 5th, 1919.

On March 4th Five Theological Students from South Korea arrived and entered the dormitory of the Seminary, which was to open on the next day.

Late in the afternoon when the people were fleeing from the soldiers who were pursuing them with guns beating and kicking them, the soldiers pursued those who fled into the Seminary grounds or who were there.

These five Theologues were in their room ~~and~~ sitting down and had not been out with the crowds nor had they joined in the demonstration. Soldiers suddenly broke open the door and dragged these men out and took them to the Police Station where despite their denials they were given short shrift, taken out arms and legs tied to the four arms of a large wooden cross, face downward and beaten on the naked buttocks with 20 blows of some hard cane or stick until they were all bruised and broken. Then they were dismissed.

The next day when the Seminary opened only one was able to go the short distance from the Dormitory to the main building.

In view of this and the danger to all the students of arrest and beating without cause it was decided to postpone the opening of the Seminary and the more than 80 students from all over Korea were dismissed to their homes.

This was the more inevitable in view of the fact that last night the firemen were let loose on the village where many of the Academy students live and board and near midnight broke into houses dragging out young men and beating them and that report says all students are to be so treated.

Today when the Academy and College should have opened after the Emperor's funeral only two students of the Academy and eight of the College dared attempt to study and both were closed until the end of the term this month.

To the best of my knowledge the above is a true statement of the facts.

*Sunday*  
*study park*

## THE SFOUL PRESS

since been trying to make the system practicable for the average person, and is now giving a series of lectures at the Y.M.C.A. Hall, Sanjo, Kyoto, with a view to popularizing his invention. Though no particulars of his system are given publicly, it is said that his method of translation is based on mathematical principles.

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### FUNERAL ADDRESS TO LATE PRINCE YI.

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Yesterday at 9.40 a.m. Mr. Hineuo and Viscount Mimuro, Messengers of the Emperor and Empress from Tokyo, were received at Toksu Palace and conveyed an Imperial message to H. H. Prince Changtak expressing profound sympathy over the demise of his father. Mr. Hineuo also presented to the Prince a gift from the Emperor. Then he was shown into the Chamber where the deceased Prince lies, and, in the presence of Prince I Yamagata, Administrative Superintendent and other dignitaries, read an address from his Imperial Majesty, which was afterwards placed in front of the remains. The address refers, in highly appreciative terms, to the Prince's benevolence and his rule over Korea for more than 40 years, and gives expression to the deep sorrow of His Majesty. It concludes by stating that His Majesty has sent his attendant to bear a contribution towards the funeral expenses and to mourn over the death of the Prince.

A number of officials representing the Crown Prince and Princes of the Blood were in attendance and the ceremony came to an end at 10.40 a.m.

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### FUNERAL OF PRINCE YI.

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Yesterday morning, as reported elsewhere, the ceremony of receiving a message of condolence from His Majesty was carried out at Toksu Palace, the message being read by Chamberlain Hineuo. To-day there will be preliminary funeral services at the Palace. After the State funeral to-morrow, private ceremonies will be conducted by the family of the Prince at Keumkok on the following two

days, while there will be more services on Friday and Saturday.

On the day of the State funeral, all business at the Imperial Court in Tokyo will be suspended. In Chosen, as already reported, all musical, vocal, and theatrical entertainment will be prohibited.

It is strictly prohibited to look down on or peep at the funeral procession from roofs, verandahs, or any other elevated places. All the windows of the second storey or storeys higher than the ground floor of the buildings on the streets through which the procession passes are required to be closely shut.

The Banks and companies in Seoul will observe Monday, as a holiday in honour of the State funeral of Prince Yi.

In connection with the funeral, more than five thousand Koreans are daily arriving in Namsan Station. On Thursday, the number exceeded over 6,000.

*(over for photocopy)*

POLITICAL DISTURBANCES IN CHOSEN.

ARREST OF RINGLEADERS.

On the 1st inst., untimely incidents occurred in Seoul and many other cities and towns throughout Chosen, mostly in the north. The nature of the occurrences was a demonstration by students, incited by some patriotic Koreans looking forward for self-determination for the Korean people. The movement was apparently led by thirty-three men who signed a manifesto, and distributed more than thousand copies of it among the people. The arrest of twenty nine of them was effected the same day. Their names are:—

- Son Pyongheui, Head of the Chyondokyo Religious Association.
- Yi Pilchu, Official of the Korean Y.M.C.A. in Seoul.
- Paik Yongsong, Buddhist Priest.
- Kim Wankin, Member of Chyondokyo Religious Association.
- Kim Changehun, Pastor of Central Tabernacle.
- Kwon Tongchin, Teacher of Chyondokyo Religious Association.
- Kwon Pyongdok, "
- La Yongwhan, "
- La Inhyop, "
- Yang Chonpaik, Pastor of North Presbyterian Mission in Syenchon.
- Yang Haninuk, Teacher of Chyondokyo Religious Association.
- Yi Kapsong, Official of Severance Hospital.
- Yi Myongyong, Pastor of North Presbyterian Mission at Chyongju.
- Yi Songboon, Gentleman of Sariwon.
- Yi Chonghoon, Leader of Chyondokyo.
- Yi Chongil, "
- Im Leiwhan, Teacher of Chyondokyo.
- Pak Chunseung, "
- Pak Heuido, Official of Korean Y.M.C.A. in Seoul.
- Pak Tongwan, "
- Sin Hongsik, Pastor of South Methodist Mission at Pyongyang.
- Sin Sokku, Pastor of South Methodist, Sopyokyo Church, Seoul.
- O. Seichang, Teacher of Chyondokyo.
- O Whayung, Official of Korean Y.M.C.Y. in Seoul.
- Choi Syengmoh, Christian preacher at Whangju.
- Choi Liu, Teacher of Posong School.
- Han Yongun, Buddhist Priest.
- Hong Pyongki, Leader of Chyondokyo.
- Hong Kieho, Teacher of Chyondokyo.

Five others are still at large.

DISTURBANCES AT SEOUL.

On Sunday the 1st inst., at 2.30 p.m., three to four thousand students, including

At Chungwha, the agitation became a riot. At that place, a police box was demolished, and it was with great difficulty that the mob was dispersed after nine arrests having been made.

At Singchon rioters raided the gendarmerie station on Tuesday. The gendarmes fired at them, causing more than twenty casualties, among the mob. The commander of the gendarmes was seriously wounded in the right leg. Similar agitation took place at Chinnampo and Anju.

At Syenchon, several hundred students of Sinsyen Christian School distributed the manifesto of Independence on Saturday afternoon, and made a big demonstration through the city, causing several casualties. Thirty-three arrests were made. Twenty female students were observed participating in the agitation. A similar disturbance took place on Monday afternoon, but it was successfully suppressed.

Twenty arrests had been made. The use of church for meeting purposes is prohibited at Syenchon for the time being except on Sunday.

At Songdo, thirty students of the Horston Girl's School started a demonstration on Monday afternoon at 2. They were taken to the police station and admonished when, the station was besieged by a crowd of more than 1,000. The police had to call upon the school director to persuade the mob to disperse. The same evening at 5.30, a party of fifty boys also made a demonstration, followed by more than 2,000 others, and acted somewhat outrageously. The rioters were dispersed at midnight. An auxiliary policeman was injured during the trouble. On Tuesday; a similar movement again took place, this time by students of Hanyang Christian School. They were dispersed quietly, but in the afternoon, a body of some 600, joined by some 150 students, commenced a demonstration. They were ordered to disperse but the order was not obeyed, and the arrest of twelve ringleaders followed.

More or less excitement is reported from Wonsan, Hamhung, Sangwon, Wiju, Whangju, Chingsan, and Suan.

REGULAR SERVICES BY C. Y. K.

CHOSEN-VLADIVOSTOCK SERVICE.

As frequently reported the Chosen Y.M.C.A.

March 5, 1919.

### FUNERAL OF PRINCE YI

The funeral service of Prince Yi Sr. took place on the parade ground inside East Gate on Monday morning at 10. After the ceremony conducted in accordance with purely Korean rites in T'oksu Palace at 6.30 a.m., the coffin was placed upon the bier at 7.30 and about 8 o'clock the procession started on its way to the parade ground down Kogane-machi headed by mounted police sergeants and police inspectors followed by a naval band, a naval battalion, Japanese garrison troops, and the Korean infantry. Next came 12 pairs of banners, four pairs of halberds, three pairs of *sakaki* and several other funeral accompaniments. The four officials in charge of the ceremony followed these on foot, and behind them walked Baron Cho and Prince Ito. Next came men bearing several pairs of *sakaki* presented by Princes of the Blood, as well as by Their Majesties and the Crown Prince, closely followed by Mr. Kokubu, Vice-Steward, and Viscount Min, Steward to the Yi Household and Korean officials bearing the decorations possessed by the late Prince. The coffin borne by several hundred Korean coolies then slowly moved the street, escorted by General Akiyama, Lieut-General Shirozu, Major-General Idogawa, and seven Korean officers. Prince Yi, the chief mourner, his heir, and Prince Yi Kang, attired in Korean mourning followed the bier in carriages, and after them came long files of distinguished personages. It was not until 9.10 a.m. that the last of the procession left the Palace gate.

At the parade ground, persons to be admitted to the ceremony had arrived by 9 a.m., Count Hasegawa, Governor-General, and Mr. Noda, Communications Minister being among the early arrivals. The second funeral service began at 10.45, all in attendance having taken their stand in the pavilion specially erected for the occasion. After Prince Ito, chief official in charge, had conducted the ceremony according to ritual, *tamagushi* were offered by Mr. Hineno, messenger of His Majesty, Mr. Mimurodo, messenger of Her Majesty, and the several messengers of the Crown Prince and Princes of the Blood. Then Prince Yi, chief mourner, his Heir, and Prince Yi Kang made their offerings. All others present among whom were noticed Mr. A. W. Taylor, Associated Press corres-

pondent, and Dr. Avison, of the Severance Hospital, preceded by Count Hasegawa, Governor-General, next offered *tamagushi*, and the ceremony was brought to a close at 11. by an appropriate rendering by the band.

At 1.30, the funeral procession was again formed into order. By that time, that part of the funeral procession formed in accordance with Korean custom, some two miles in length, had passed through Chonguo, and having arrived on the north side of the parade ground was waiting there for the coming of the first part. The coffin escorted by the guard of honour was borne slowly into Great East Gate Street and there joined by this Korean procession which then moved toward Keumkok through the East Gate. At 3.10 the cortege arrived at Chonglyangli, where a brief ceremony was conducted. Keumkok was reached at 11 in the evening, and after a solemn ceremony, the coffin was taken into a pavilion for the night. The burial ceremony was to take place yesterday evening at 7, to be finished at 11 p.m.

The road leading to the parade ground was closely crowded by spectators, the number being calculated to have reached more than 200,000. Fortunately, no casualties took place. Distinguished personages specially despatched from Japan in connection with the funeral are rapidly leaving town. Vice Admiral Togo, and Major-General Idogawa, left on Monday evening, while Chamberlain Hineno, Mr. Mimurodo Steward to Her Majesty, Mr. Noda, Communications Minister, Dr. Kuratomi, Dr. Koga, and several other gentlemen left yesterday morning.

### THE CHOSEN ELECTRIC UNDERTAKING COMPANY.

#### SUBSCRIPTION FOR SHARES

A press telegram from Tokyo reports that the Chosen Electric Undertaking Company recently established at Pyongyang will shortly put on the market 15,000 shares. In Chosen, the Bank of Chosen will undertake business connected with the subscription, application for which will be accepted between the 1st and the 15th of this month. The subscription rate is 50 yen, and first instalment will be 15 yen, per share.





Pyongyang, Korea

March 5, 1919

Samuel A. Moffett

On Tuesday, March 4<sup>th</sup>, I, in company with Mr. Yamada, inspector of schools, went into the midst of the crowds of Koreans on the College grounds and thence went through the streets of the city. We saw thousands of Koreans on the streets, the shops all closed and Japanese soldiers here and there. Frequently the Koreans would throw up their hands and shout "Mansei" and the soldiers would rush upon and disperse them.

At one place three soldiers came along pushing two Koreans tightly bound, one having a bloody gash just above and at the side of each eye. At other places soldiers were chasing the people with fixed bayonets. As we came back and near a police station soldiers made a dash at some 15 or more people in the middle of the street and three of the soldiers dashed at some five or six men standing quietly at the side under the eaves of the shops hitting them with their guns. One tall young man in a very clean white coat dodged the thrust of the gun coming about five feet under the eaves when an officer thrust his sword into his back just under the shoulder blade. The man was not more than ten feet from us in front. He ran forward and across the street a little way to a partially opened shop and taking off his coat just as we reached there, disclosed a hole in his undershirt from which the blood was pouring. Someone shouted, "Go to the hospital", which was at the end of the street just ahead, and as he ran he stumbled, recovering himself, stumbled again but continued on. I called to some men standing by to go and support him which two of them did, one on each side running him to the hospital

Mr. Yamada was most indignant and said, "I shall tell Governor Kudo just what I have seen and tell him in detail." I asked him if he had noticed that the man was quietly standing at the side of the road and had given no occasion for the attack and he said, "Yes".

Just after that we saw 34 young girls and women marched along by some six or eight policemen and soldiers, the girls in advance not being more than 12 or 13 years of age.

Just outside of the West Gate Mr. Yamada and I separated and I went towards home. As I arrived near my own compound I saw a number of soldiers rush into the gate of the Theological Seminary Professor's Cottage and saw them drag out a man, beat and kick him and lead him off. Others began clubbing a youth behind the gate and then led him out, tied him tightly and beat and kicked him. Then there came out three others, two youths and one man, dragged by soldiers and then tied with rope, their hands behind them. Thinking one was my secretary who lived in the gate house where the men had been beaten, I moved to the junction of the road to make sure, but I recognized none of the four. When they came to the junction of the road and some of the soldiers were within 10 or 12 feet of me they all stopped, tied the ropes tighter and then with 4 men tied and helpless these 20 or more soldiers in charge of an officer struck the men with their fists in the face and back, slapped them on both sides of the face, hit them on the head and face with a piece of board, kicked them on the legs and back, doing these things repeatedly. The officer in a rage raised his sword with both hands over his head as he stood before a boy, and both I and the boy thought he was to be cleft in two. The cry of terror and anguish he raised was most piercing. Then kicking and beating these men, they led them off.

3/05/1919 - p.2 S.A.M.

The above I saw myself, and testify to the truthfulness of my statements. In all my contact with the Koreans these five days, and in all my observation of the crowds inside and outside the city, I have witnessed no act of violence on the part of any Korean.

Signed: Samuel A. Moffett

Pyongyang, Korea

March 5, 1919

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On March 4<sup>th</sup>, 5 theological students from south Korea arrived and entered the dormitory of the Seminary, which was to open on the next day. Late in the afternoon when the people were fleeing from the soldiers who were pursuing them with guns, beating and kicking them, the soldiers pursued those who fled into the Seminary grounds. These five theologues were in their rooms sitting down and had not been out with the crowd nor had they joined in the demonstration. Soldiers suddenly broke open the door and dragged these men out and took them to the police station where despite their denials they were given short shrift, taken out, arms and legs tied to the four arms of a large wooden cross face downward and beaten on the naked buttock with 29 blows of some hard cane or stick till they were all bruised and broken. Then they were dismissed. The next day when the Seminary opened only one was able to go the short distance from the dormitory to the main building.

In view of this and the danger to all students of arrest and beating without cause, it was decided to postpone the opening of the Seminary and the more than 80 students from all over Korea were dismissed to their homes. This was the more inevitable in view of the fact that last night the firemen were let loose on the village where many of the Academy students live and board, and near midnight broke into houses dragging out young men and beating them and that report says all students are to be so treated. Today when the Academy and College should have opened after the ex-emperor's [Kōjōng's] funeral, only two students of the Academy and 8 of the College dared attempt to study and both were closed until the end of the term this month.

To the best of my knowledge the above is a true statement of the facts.

Signed: Samuel A. Moffett

Dear Blair: [Dr. William N. Blair]

Send copies to the Board or use in any way you may wish. I told these same things to Japanese officials here and the officials in Seoul. S.A.M.

Dear Dr. Brown: [A.J. Brown, Foreign Missions Board Secretary]

The above is a copy of a letter received from Dr. Moffett.

Sincerely,

William N. Blair

(Copy in the Samuel Hugh Moffett collection of Samuel Austin Moffett papers. Original presumably in the collection of the Presbyterian Historical Society, Philadelphia, PA)

CHOSEN MISSION  
OF THE  
PRESBYTERIAN CHURCH  
IN THE U. S. A.  
WILLIAM NEWTON BLAIR  
PYENGYANG, CHOSEN (KOREA)

1919

Pyengyang, Korea, March 5th, 1919.

FILING DEPT

NOV 18 1919

SECRETARY'S

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34

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Signed Samuel A. Moffett.

Pyengyang Korea, March 5th, 1919.

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To the best of my knowledge ~~xxxx~~ the above is a true statement of the facts.

Signed Samuel A. Moffett.

Dear Blair:

Send copies to the Board or use in any way you may wish. I told these same things to Japanese officials here, ~~the~~ and the officials in Seoul, S. A. M.

Dear Dr Brown:

*The above is a copy of a letter received from*

*Dr Moffett,*

*Sincerely*

*William N Blair*

Forced Signatures.

Reports of forced signatures by the Government officials are coming rapidly. They are of three kinds:

1. On Wednesday afternoon at 1 p.m. the Prefect in the city summoned more than 50 prominent business and official Koreans to his office in the prefectural building. Only 24 men attended, of whom 7 were Christians, and 7 were men holding positions in the Government. The prefect and his first subordinate, besides a Korean newspaper reporter and a Korean interpreter were present. The meeting lasted from 1 to 4:30 p.m. The purpose of the meeting was expressed by the prefect, who said that since great disturbances had arisen in the peninsula it was necessary that all the leaders of various cities and who were opposed to such disturbances should unite in petitioning for peace. Hence he asked that all the men sign a paper stating the following points:

- (a) That the independence proclamation had been prepared by ignorant low-down Koreans, and that it did not express the sentiment of the people as a whole.
- (b) That if Korea is not joined to Japan, it cannot get along successfully.
- (c) That if the disturbances continue and the soldiers and police are further increased, the people must suffer and cannot endure it.
- (d) That the disturbances will affect business very unfavorably, and that it is hoped that peace and order can soon be restored and maintained.

Very few refused to sign, whereupon the prefect said, "Since you refuse to sign, there can be no other reason but that you approve of the independence proclamation". One man replied: "What ground is there for such a statement? Our refusal to sign cannot be charged to that account". Another man replied: "Perhaps we may have to die for refusing to sign, but even so we cannot".

2. On the following day the Japanese officers of the Business Man's Club (probably members of the former) invited 7 or 8 of the Korean members in for a special conference. They did not all respond but four men came. One was a Christian and three were non-Christian. The meeting was held at the Business Man's Club, room 44, on Thursday, March 6th from 1-4 p.m. Those present were:

- One president and vice president.
- Five or six Japanese newspaper reporters.
- Two Japanese interpreters.
- Four Korean business men.

The same propositions were made to them as by the prefect on the previous day, but none from the Business Man's point of view. Again they all refused. Every argument was used to influence them, but without avail.

3. It is reported that men are now travelling through the country selling a volume based on the subject of Government in Korea. The books are said to sell for 25.00 ordinarily, but they are now offered to the people for 10 sen. Sales are almost incredible. And every one who buys must sign a statement which says that the Government of Korea (a) suits the needs of the people, (b) there is no need for a change, and (c) that the people like it. A copy of the book has not yet been secured, at 100.

Destruction of Church Buildings and Furnishings.

The following church buildings with their furnishings have been wrecked by the soldiers.

Chinnampo	Catholic and Presbyterian Churches.
Frompo	Presbyterian Church.
Sanpoh	" "
Michan	" "
Hansanpoh	" "
Tateiryung	" "

At Sanpoh the haystacks of certain Christians were burned by the soldiers also the clothes of one of the Christian women. Bibles were taken from the church along with all the church records, and all were deliberately burned up.

Bibles Torn up and Stamped upon by Soldiers.

For many days past many people in the city found that carrying Bibles has been stopped. Bibles have been taken from them and torn up in front of them by the soldiers. At Tai-yong-Don Pastor Lee Hie-ssi's books were all taken and destroyed.

Pastors, Church Officers and Teachers Fought.

Apparently an order has gone out to seize every pastor, church officer and Christian school teacher. In many places already, these men have been taken. The rest have fled for safety. The soldiers are looking for those men. If they cannot find them by day, they go again by night. If the men are not at home, they search for the women where they are. If the women refuse to tell, the soldiers drag them out by the hair and (or) beat them.

Christians must be exterminated.

The Japanese in the city are frequently saying that at least half the Christians must be got rid of before there can be any peace for them. A reign of terror has been instituted. All church and school officers are being arrested. People are being asked whether they are Christians. Those who say they are not, are generally not molested. Those who admit that they are Christians are beaten and arrested.

1. At Michan the officers were arrested on Friday evening 29. They were released. There was no special reason for same.
2. At Inoon the deacons were similarly arrested and after receiving no answer were released. There was no special reason.
3. At the same place certain Christian women were dragged out by their hair and forced to pay a fine of five yen. There was no special reason.
4. At the same place Deacon Ho after being beaten was compelled to sign three papers which said:

- (a) That he would shut "Man-wei" again.
- (b) That he possessed ----- property.
- (c) That he would hereafter obey the law.

He had done nothing special to deserve this.

100 Prisoners in one Group.

In January, April etc, two groups of prisoners passed onto large road through the Mission property enroute to the police station. The first group consisted of 17 men, the second of 83 men, all with their hands tied behind their backs. Behind this procession came an ox-cart on which two men were seated. One seemed to be alive still. In each group the men were all tied together, with their hands very high behind their backs. There was one man from Yamaguchi, a strong Okinokyo sent about 1911 from here.

Japanese Yokata Follow Soldiers.

It is reported in the country that the Japanese Yokata, (low-down coolies) are following the soldiers to the country where they are simply spreading terror among the Christian women. They are said to be planning to ravage every Christian woman.

12 - 15 Years Old Girls Arrested.

One evidence of the indiscriminate character of arrests was the arrest of girls of 12-15 years of age. These school girls did no violence. But they ran about the streets like a lot of little butterflies now here and now there singing, waving little Korean flags and taunting the soldiers. They were arrested accordingly just as any other offenders, some beaten, some scolded and others held in jail.



Monday, March 29th.

About midnight last night Dr. Moffatt was called to the police office and told that church services would not be permitted today. We had anticipated that this step would be taken, and so were not surprised. We had a meeting of the men of the station this morning, and felt that all we could do was to carry out the various courses the police order. We visited one of the churches to the churches to impart this information. On the way to the Central church I learned that there was a guard of soldiers at the Central church, and later learned that there was a guard at the large Methodist church also, but none at the other smaller churches. There was not even a policeman in sight at the Fourth church. I notified the people that there would be no services that day. On inquiring about Peter and I was told that he had been arrested at about six o'clock this morning. Later I learned that all the others who had been leaders in the morning of yesterday had also been arrested.

After all signs of the Central church had gone to send a few days ago to join the others whose names were signed to the declaration and it was said that they were all to go in a boat to the Governor General and present the declaration. I have learned since that they did go to the Governor General but held a meeting in one of the yards in Seoul attended by a great crowd and Dr. Y. H. Kim, Dr. H. H. Kim, and Dr. H. H. Kim were the chief speakers. They then all retired to a restaurant where they ordered a big dinner, and telephoned to the police as to where they were. At the end of the dinner the police sent automobiles and escorted them to jail where they were held.

Some of the men on the street and together with soldiers on the hill near the Methodist church where we saw the guard of soldiers, and everywhere we went. Talking at the house of the pastor of the church we learned that he also had been arrested this morning, together with another pastor from the country who had been at the meeting yesterday.

The day has passed very quietly, there being no disturbances of any kind. It is rumored that tomorrow there will be another meeting and that it will be kept up every day. They expect that the leaders of each day will be arrested and then other appointed leaders will take their place till there is no more room in the jails and that arrests will have to stop for a time.

Dr. Y. H. Kim of the church who is here, went to the Central church this morning and found that he and others could not get in on account of the guard, so he invited them to follow him up on the hills north of the city for a service. They followed very quietly and the procession increased as they went until they had about 80 when they arrived. A company of soldiers followed them and lined up in the rear. Later a company of police came and lined up on the other side, but as neither guards nor conscripts interfered with each other, the went on with the usual school lesson and had a nice service for an hour or more. In the afternoon Dr. Y. H. Kim and his son Charles went for a walk out to Siga's grave and the northern part of the city. There were numerous civil groups and peace out tracks, giving some to the soldiers on both sides. They seemed glad to get them. We told them what we were doing. They said to go ahead and that would follow us.

There are in the air that similar meetings were held in all parts of the country yesterday. Indeed, that was the plan. Some say that at

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the people came in contact with the soldiers and that many people were injured. At Taiku the police station was burned.

Last evening a large crowd gathered before the police office here in Pyeng Yang and shouted "Man-sei". Then the police ordered the hose turned on the people. This angered the crowd and they commenced to throw stones so that every window in the police office was broken. Then the Korean policemen were ordered to turn the nose on the people, some of them refuse and throwing off their uniforms joined the people.

Monday, March 3rd.

I thought it would be well for me to go over to the college building and see how things were going on there this morning, so I started over about nine o'clock and on the way I saw a company of soldiers (Japanese) drilling on the campus and being watched by a large number of people. The college and academy students were standing on the bank in front of the college building watching the soldiers when suddenly the soldiers came charging up the hill whereupon the students took to their heels and fled. Then everybody including the students began to cheer. Two or three men refused to run but quietly stood their ground. The soldiers rushed up to them. One they struck with the butts of their guns and kicked with their feet until he had to move away to keep from being seriously injured. Another man refused to run and commenced to shout "Man-sei". The soldiers struck him several times with the butts of their guns and then one hit him over the head with the barrel of his rifle. Another poked him in the face with his rifle butt so that the blood was flowing from several wounds on his head and face and the sidewalk was covered with drops of blood. Then two soldiers led him off between them and I saw him no more.

Another man was walking quietly along the road when a plainclothes Japanese walked up and slapped him and then knocked him down and began to kick him. A soldier rushed up to help and struck the prostrate man several times, vicious blows with his rifle and then together they kicked him over an embankment into a ditch. Pulling him out of the ditch they then beat him some more and led him away between them.

By this time crowds of people had collected in many different places and were cheering loudly. The soldiers ran here and there wherever the people were assembled, scattering them and beating them when they overtook.

This work was kept up till dinner time when the people went home and the rest of the day was quiet. Soldiers are posted all over the city and in fact the city is under martial law.

Reports continue to come as to the doings in other parts of the country. There seems to have been disturbances all over the country.

Most of the Korean police seem to have deserted and have joined the crowds. It is reported that they are being arrested and will be executed. Many people have been captured today, some slightly and some severely.

Tuesday, March 4th.

The Bible class for country women which opened 1st Friday has had to lose, for there is so much confusion and noise and danger around that

study was impossible. Several of the women were insulted on the street yesterday by soldiers, knocked down and kicked into the ditch. Two foreign ladies, Mrs. ... core and Miss Brisson, both of the Methodist Mission were assaulted by soldiers and rather roughly treated while on their way from their homes to the hospital. The soldiers have been chasing people today as though they were hunters after wild beasts. Outrages have been very numerous. Dr. Moffet was walking down the street with Mr. ... the Japanese school inspector, when they saw a soldier chase a man and thrust his sabre into him from behind. They saw other men and women knocked down and kicked and treated in such ways as we have heard that the Huns treated the Belgians. Other members of the foreign community who were on the streets yesterday saw similar outrages and their blood was made to boil within them by what they saw.

For several hours during the early afternoon no soldiers were visible so the people got together in two or three different places and held meetings of a patriotic character. These were soon dispersed by the soldiers who put in an appearance.

Tuesday, March 5th.

This day has passed very quietly. Not until about four o'clock this afternoon did I hear any shouting.

We decided to close the college and academy today instead of on the 20th, as conditions are so disturbed that the students would not be able to study.

We had a prayer meeting in the Fourth church to night as usual. The usual congregation was present.

After the service one of the deacons called me aside and told me that he and nineteen other Koreans, all prominent men in the city, had been called into the prefect's office today and a paper put before them which they were asked to sign. The paper was a statement to the effect that the declaration of independence promulgated the other day had been gotten up by a low class of people and did not at all represent the sentiment of the Korean people. They were told that this paper had been drawn up in Seoul and was signed there by many of the most prominent citizens, and now they were urged to sign the statement which would then be sent to the Paris Peace Conference to counteract the effect of the former declaration. All sorts of pressure was brought to bear upon these twenty men to get them to sign it, but, so said my informant, every one of them refused to do so.

*Rev. Charles ...*

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Arrest of two American Missionaries.

On Tuesday, March 4th, while stopping at the home of Rev. S. L. Roberts, in Pyeng Yang, Korea, we noticed a crowd of Korean women coming near our compound. We went out to see where they were going. They were walking quiet and came in to the compound and up on the hill back of the Seminary, but made no outcry. Very soon some Japanese soldiers came following them and began roughly pushing them down the hill with their guns. At that, some other Koreans, not far away cried out "Mansai"! We stood a little apart watching and I said: "We might as well go back now," and started down the hill. Just then some Japanese soldiers came up and began to talk to Mr. Roberts, and I heard him say: "Thwing, I am caught", and turning around saw two soldiers holding him. I came back, and said to them in Japanese, let go as he was only looking on. The two soldiers grabbed me and said: "You must come to the Police-Station." I said: "There is no reason in this." But they held us roughly and hustled us along, in company with six soldiers, down through the main street, lined with Koreans. As soon as we reached the Central Station, I pushed on into the inner offices, where there were both military and civil officers, and at once demanded to know by what rule we were arrested. I said that we were Americans, on our own property, simply looking on, and had said or done nothing, and that this outrageous action by the soldiers was shameful, that they hit two American ladies the day before, and these things would harm Japan's standing, as there was no law for such treatment. They said: "Write your names and ages" and then asked if we had not been leading the women up on the hill. I said: "We knew nothing about it", and were just looking on, and told the soldiers so." They then said: "Well, then you can go." While leading us along to the Police-Station the soldiers were most rough and brutal and struck and pounded the poor Koreans out of their way.

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Report on Five Seminary Men Arrested.

About 12:30 noon, Tuesday, March 4th, five seminary students from Kyeng Sang Province were arrested at the Presbyterian Theological Seminary Dormitories. They were Pak Tuk Il, Pak Yung Hong, Pak Moon Chan, Yum Bong Nam, and Pak Tun Hi, all from Kyeng Sang Province. Of these, two men, Pak Moon Chan and Yum Bong Nam were in their rooms when the police came, while the others were outside watching the demonstration on the hill. They were all taken to the Police headquarters and beaten, four of them receiving 20 strokes each and one 27. Besides this, each time, during the beating, that prisoners complained, squirmed, or otherwise protested they were cuffed or beaten on the head, or arms or back. The prisoners were stripped so as to expose the buttocks and the beating performed on the buttocks. For this beating a platform in the form of a cross was used and the prisoners securely tied to the same. The beating was performed mostly by Japanese policemen, as it was found that the Koreans were easier on the prisoners. Four of the prisoners protested against this brutal punishment, asking permission to appeal their cases to the upper courts. They were laughed at and told that there was no such rule, but that under the Police Criminal Regulations they were all guilty of being part of a mob and must be punished by beating.

The five men were interviewed by four missionaries at 11:30 A.M., Wednesday, March 5th in their rooms in the Theological Seminary Dormitory. Pak Tuk Il was so weak he had to be supported by attendants, while sitting to tell his story. He showed the injured parts to all the foreigners present. The sight was one to make a man's blood boil. Fully one square foot of the flesh had been beaten and bruised, the injury going deeply into the flesh. Nothing but the nicest application of the rod could have produced such a result without terribly lacerating the flesh. Pak Moon Chan and Yum Bong Nam were in great distress, but less seriously injured, while the other two men seemed less injured.

These had no part in the demonstration, did no shouting, were quietly withdrawing from the scene of disorder or in their rooms and did not resist the police or attempt to run away.

The missionaries who saw these men and interviewed them were Rev. C. Engle from Fusanchin, Rev. S.L. Roberts of Syenchun, Rev. C.E. Sharp of Chairyung and R.C. Reiner of Pyeng Yang.

Detailed Account of the Beating.

Pak Tuk Il's account. - aged about 40.

Arrived in Pyeng Yang Tuesday 4 A.M. after stopping one day in Seoul. He is living in the Kyeng Sang Province Dormitory. Tuesday noon he was standing by the Chulla Province Dormitory when the demonstration on the Seminary hill (caused by the arrest of 2 missionaries) drew the police. He and others saw the danger and started for their rooms, walking leisurely. The police seized him, charged him with complicity, and after argument led him off to the Police Station. He was condemned to beating for breaking the Police Criminal Regulations and was ordered to receive 20 strokes. A Japanese policeman administered 10 or 12 strokes at full strength. Tiring, he stopped, and a Korean policeman continued but his beating was so much milder that a Japanese replaced him. He was beaten on the head and other parts of the body for crying out and squirming. After the beating he was released. His buttocks are a solid sore. The skin was not broken so far as could be seen. The injured area was easily one square foot. Mr. Pak said that he had no connection

with the crowd, did no yelling at the time, had not yelled at any time previous, was not near the demonstration at the time, made no attempt to run, but was quietly going to his room. He was in such pain he could not sit up without support during the interview.

Pak Yung Hong, aged about 35.

Asked why he came to Pyeng Yang. He answered as all five men did that he came to study in the Theological Seminary. Thereupon the examiner exclaimed: "Are you a Christian?" "Yes!" "Then", said the examiner, "as Christ had to bear His Cross, so you bear your Cross". You shall be beaten 20 strokes." The reference to the cross seems to have been suggested by the shape the platform on which the men were tied while beaten. By some misunderstanding he received 27 strokes.

Pai Yoo Hi aged about 30.

His account was similar to Pak Yung Hong's. He received 29 strokes. Neither he nor Pak Yung Hong seemed to be suffering particularly.

Yoo Dong Nam aged about 40.

He was in his room when the Police entered with drawn swords and compelled him to go to the Police-Station after some argument. Received 29 strokes. Apparently he was suffering considerably.

Pak Moon Chan aged about 40.

He was in his room and forced to go with the police. At the Police-Station he was asked "What do you think of the independence of Korea?" He replied, "It would be fine if it can be brought about". The Korean policeman standing by all laughed. He was beaten 29 times.

Lee Sang-yeo aged 60.

Lee Yung-yeon aged 25.

Lee Chang-yeo aged 57. shot through spine, losing one vertebrae. Paralysis setting and will die.

Lee Sei-ha aged 55.

Lee Byung Mok aged 46. Fractured shoulder. Must be operated on.

Lee Suk-chun aged 30.

Lee Shi-haik aged 29.

It is said that after one of these men had been operated upon, and as he was coming out from under the effects of the anaesthesia, he began shouting "Manzei, Manzei." The nurses tried to stop him but he kept on shouting and said, "YOU cannot cure me. If I am going to recover, God only can heal me."

#### BRAIN INJURED BY FIREMAN.

Lee Tong Kwon aged 50 was in the crowd which gathered near the P.O. after the throwing of the stones which broke the glass on Saturday. The firemen were driving the people away with the long fire hooks and struck Lee on the head running the hook through the skull into the brain. Partial paralysis has set in. He is a believer.

#### YAMADA CALLS FOR INTERVIEW

This afternoon, Mr. Yamada, school inspector for this province called to see me and Mr. Thwing. He wished to know what we foreigners thought were the causes of the present situation and what could be done to remedy the difficulty. The conference lasted for fully two hours. After I had talked to him very lengthily he asked to see Mr. Thwing and continued for a time longer. In my interview I gave him as some of the causes:

##### I. Primary causes.

1. Military Government.
2. Lack of love on the part of the Japanese.
3. Inequality of Koreans and Japanese.

##### II. Secondary.

1. Deprived Koreans of their language.
2. Deprived Koreans of their history.
3. Deprived Koreans of representation and participation in govt.
4. Deprived Koreans of right of petition and appeal.
5. Practically deprived Koreans of right of travel.

He also asked about my opinion on the secularization of education, regarding the doing away with all private schools, spoke about his regret that the Church was behind the present movement and many other related questions. The fact that the officials are so anxious to know our views indicates a very serious concern on their part. The breach between the civil and military officials has never been more plain.

THE KOREAN REVOLUTION

Mr. Ihking and I looked on an old man near Mr. Goldcraft's house who had been reported badly hurt. We found him to be Cho Myung Keok, aged 65. He was not a Christian but had been on the primary hill when the demonstration took place on Tuesday afternoon. Though he had entered into the spirit of the affair and shouted Mansel, police and soldiers came his way but he did not move. They seized him, beat him and kicked him until he fell from exhaustion. Then they left him away to the fire house by the east gate where he was further mistreated. By this time he could no longer stand as his right leg had been terribly wrenched so they placed him in a ricksha and sent him home, while the other prisoners were sent to the P.O. When they were beating him he cried out, "Why do you beat me? What law permits this? Here I am," opening his breast "I'll die." He says he is going to believe now.

THE MEDICAL FORCE AT THE MISSION HOSPITAL

The medical force at the mission hospital report the following: on Tuesday several Finnish firemen with long hooks were seen to enter a Korean house near the Hospital. There they found two school girls whom they dragged out of the building by their hair, beat and led away until they came to a large pole. There they tied the two girls up by their own hair and left them until a soldier came and led them away to the P.O.

THE DENIAL OF THE MILITARY

It is commonly reported in town today that the military authorities have denied the privilege of bringing the wounded from the country to the hospitals in the city for treatment. It is very evident that the authorities are anxious to keep all evidence of their brutality out of sight.

THE DEATH BY GENDARMES AT HOSPITAL

Mr. Ihking and I visited the Hall Memorial Hospital today. We found 12 men there who had been shot by the Gendarmes. Of these one was shot near the P.O., one at Kang Yoo and one at Nam Chey Myun. In the two country places no blank cartridges were used. The Gendarmes fired into the shouting crowd without any other provocation than the shouting of Mansel.

At Kang Yoo a memorial service for the deceased Emperor had been held after which the independence meeting was held. The Gendarmes appeared as soon as the shouting began and began to fire. One boy, now in hospital was hit in the back while running away, and one man was killed instantly by a bullet in the head. Three others were arrested. No property was damaged by the crowd nor was there any intention manifested of doing damage.

The worst shooting affair took place at Nam Chey Myun where an immense crowd had gathered on Monday for the purpose of holding an independence meeting. The Gendarmes appeared, lost their heads and began to fire on the good natured crowd. There were only four Gendarmes, three Koreans and one Japanese. The people set upon them and soon put the Koreans to death. The Japanese fled into an office. The crowd then set the office on fire to get the Japanese. When he appeared they soon killed him too. The crowd had no intention of doing damage until the Gendarmes shot into and injured them.

Two of the crowd were killed immediately, five died afterwards later and about twenty were wounded of whom 11 were brought to the Hall Hospital. One of these will die. Only one of the men brought in was a nonbeliever.



STORY OF A RELEASED GIRL PRISONER. No. 1.

I was on Chongdo at 10 o'clock on Wednesday morning, March 24, calling "Mansei", and was taken with a crowd of 35 girls by a Japanese police officer with two bands of gold braid and long sword at his side. He tore off the strings from my clothes, tied my hands, and took me to Chongdo police station. While waiting in the yard I was beaten by the police. Until twelve o'clock at night no water or food was given us. Next to the toilets under guard. About 4 p.m. I was called before a police officer with gold braid. Name and age were asked, where I studied if a student, if a believer in Christianity. I gave a fictitious name and said I had arrived on the first of March. I had come to study and get help by working through school. This help I expected to get through a foreigner. I answered that I was a Christian. The officer told me, "You are a bad girl; you must have come with a man. Why did you call "Mansei?" He told you to say it?" I said, "I cried for Korea's liberty." "Why do you want Korea's liberty?" "I am a Korean, that is why I want Korea free." At the beginning he said, "Tell me all that is in your heart," so I told him. I said, "For ten years you have oppressed us and have taken away our liberty of speech, and this cry is the cry of our hearts." He said, "Do you believe that Korea will really be free?" I answered, "Since I believe in God, I believe without a doubt that he will help us to be free." "This is not out of your own mind and heart, but a foreigner told you this," he said. "No foreigner told me this, it is out of my own mind. I am eighteen years old and up to this time I have eaten my own food (being self-supporting) so should I listen to a foreigner? I have seen a great deal of all kind of trouble, but now I have had no chance to speak. To-day I am not afraid to die, so I came out to cry for liberty." "What do you know about Japan and how Japan should govern this country how can you oppose Japan?" he asked. "Though you beat me to death, I will not do as you say," When I said this, they told me to stop talking and kneel down and hold a heavy board at arm's length. If my arms trembled I was beaten again by the officer. I did not cry. After about an hour, during which time my legs and shoulders and feet were so beaten during the questioning I had been beaten over the shoulders and face by the officer's fist -- that when I was permitted to leave the room I could not walk but crawled and was dragged to another room about a hundred feet away. The reasons I gave a fictitious name and denied that I was a school girl, were that my parents lived in Siberia, and I did not wish them to be involved, and because I had left the school some time before in order to give my whole time to the movement and I did not wish the name of my school to be connected with myself.

I was taken back where the 35 girls were being guarded by two Japanese and 3 Korean police. The former were gold-braided officials. We were each separated by benches, were not allowed to look up, to speak to each other, or allowed to stand or change our position. Up until 12 o'clock at night, 40 men prisoners were in the same room. At midnight they were taken out, and we were given food and water and told that we could sit on the board floor which was covered thickly with dirt. At this place for four days successively I was examined each time by a different officer. I told the same story each day. On the second day I was not beaten as much as the first day.

The officer said to me that the first day was the first day. The questioning followed the same line as on the first day. The first day's record was before the officer for him to look at. On the first day and on each succeeding day, there were sent a secretary and a Korean interpreter. At the first examination I had denied the ability of speaking Japanese. After the preliminary examination had been gone through, the officer said, "Then have you led an evil life?"

"Do you see me looking like a disreputable person that you ask that?" I retorted. "All of you who are arrested are not virgins", he said.

"We are all virgins and are not even engaged".

"Your parents have not given you in marriage, but you are all just whores", he said. "You are all pregnant whores."

"You can cut us open and see", I retorted.

"I thought we cut you open, even then we cannot know; only a doctor can", he said. "Since you maintain you have not served in any war, I see that the little ones, that if there is no sir you take off your clothes and go before all the people naked. Sinless people live naked (reference to Adam and Eve)."

The officer then came up to where I was standing and tried to take off my clothes. I cried and protested and struggled, and said, "This is not the way to treat a woman". He resisted. When he was talking these vile statements about us he did not use the Korean interpreter, but spoke in broken, talking Korean. The Korean interpreter would speak while these vile things were being said by the officer. The Korean interpreter was ordered to beat me. He said he would not beat a woman; he would bite his fingers first. The officer beat me with his fist on my shoulders, face and legs. The third day I was again examined but not beaten. Only the regulation questions were asked on the third day.

On Saturday the officer examining me had three gold stripes; I was asked the regulation question again, and was beaten by this officer, but not as hard as on the first day.

Food was given us at ten in the morning, four in the afternoon, and at midnight. I never took food at night. On Sunday, March 27th, at 0:30 p.m. I was taken along with the other girls to the West Gate Prison, three police guarding us. One was from a private government school and another from a public high school. The other two girls were Korean. We were not allowed to look up or to speak. The driver, a Korean, spoke slow and loud enough for us to hear, "Don't be discouraged and take your bodily work; you are not yet condemned. This is only to break your spirit (murder your mind)." We reached the prison while the Japanese policeman went in the prison office we were still sitting in the auto when a Korean, who appeared to be a student came to the auto, put his hand on the auto, and said, "Be of good cheer; we cannot be dying all the time. The time to live has come, since God is just and He will give us what we ask." He then disappeared. One of the officer with gold stripes and the Japanese policeman who had come to the office. We went into a room, were asked our names, residence and parents' names, and why we had shouted 'harasei'. We were taken in one by one, the other two girls preceding me. I was standing outside while the other two girls were taken. As they passed the door, I saw each girl leaving the room naked, carrying her clothes in her arms, with her hair loose down her back.

Then I was called. A Japanese policeman told me to go into this room. There was a Japanese officer in this room sitting behind a desk. Two Japanese women officers were standing there. They took down my hair, they took my pins and examined my hair-ribbons. Then they told me to take off my clothes. I refused. They told me I must take them off myself. I refused for a long time. They told me I was sent as a condemned prisoner, and that I could not refuse. After a delay of some time, I took off my clothes, struggling. I must have stood undressed for about ten minutes in the presence of this officer, though it seemed longer. I never looked at his face. The women were examining my clothes. Then they saw my underclothes, they remarked that they were all foreign style, which they were. Then I was told to take my clothes and go into another room. One woman went with me, to a room about a hundred yards or so away. They urged me to hurry. I wanted to put on my clothes before leaving the room, but they hurried me and pushed me. I wrapped my shirt around my body before I went. I carried the rest of my clothes in my arms. After leaving this room, and before reaching the other, five Korean men prisoners passed us, and several women officials saw me go by. Then I was taken to a cell with the other girl prisoners in it. One from the government high school and one from Jung Young school. I was numbered 2027. Waking time was 7 a.m., sleeping time was 9:30 p.m. After close confinement of one week, they let us out for fifteen minutes after breakfast, wearing the prisoners' hats and guarded by the Japanese women officials. My food was beans and millet; one half bowl of lukewarm salt water; one bowl of plain water. No other water was given except at meal-time. The beans and millet was made into a ball shape, and it was hard. The toilet was in the cell in a corner, in a covered box which was taken out every morning and emptied by the men prisoners.

On Monday, the 10th, I was taken out by one Japanese official to the same office and told to take off my clothes for physical inspection. I refused. I said, "I am not sick". After a long alternation back and forth, they allowed me to retain my lowest garments. I was weighed and measured by one Japanese woman, while another Japanese woman took notes. The Japanese doctor was a very young looking man. He went over my chest. He had a stethoscope but did not use it. He went over my chest by percussion; he did not ask any questions about my health. Then I was taken back to my cell.

I was in prison 18 days. I came out on Thursday, March 20th. I was not allowed to sit or to stand from morning to night, but had to squat on my knees Japanese fashion, and was not allowed to talk. I asked for a Bible and there was a girl who had a Bible, but it was taken from her and not returned. At twelve o'clock on Thursday, a gold-braided officer or care into my cell, asked my name in Korean, told me to take off my waist, looked over my chest and back and ordered it put on, sent me to another room where <sup>five</sup> ~~five~~ other girls were. We all had prisoner's hats on. We walked to another building on the prison grounds. The Japanese woman officer walked with us to this office, when an officer Pan-hun-su-tai-sin asked our names and told us not to do a thing like this again. Then he took off our numbers. The other girls had their teachers and principals come for them. But as I had said that I had no home and had no relative nearer than an aunt in Mas-Keung province, Kapsan, there was no one to call for me. I had said my parents were dead. The officer

spoke thru an interpreter, a Korean with gold-teeth. He told me not to stay in Seoul. I said I would go back to where I came from, and try to get help to go to school, and if I could. Then they said they would send me to the orphanage in Seoul, which they did; telephoning to the orphanage in the same room where I was. At 7 P.M. that night, they came from the orphanage to take me. Arriving at the orphanage, I found it crowded with prisoners of all kinds. They gave me food which I could not eat. I said then that I would like to be released. They said they could not release me without notifying the prison authorities, or unless someone responsible would come for me. I said that I had a distant relative here in the city to whom I wished to send a letter. They wanted it sent by mail, but I requested them to send it by a courier, which they did. Late that evening my friends came but were not allowed to take me away. The orphanage authorities said they would first have to have permission from the prison. They said they would phone the prison in the morning, and asked my friends to come again at ten the next morning; which they did. Then I sent the letter, I had told these friends that they should be distant relatives, which they did, - as it was the only ground upon which they could take me. My friends came the next morning, and were asked various questions. They admitted that I had been in school for three years in the north and that they said they would be responsible for my good conduct, and would send me back to my aunt, in Hagan, (the aunt who does not exist). After taking a record of the conversation, I was allowed to leave with my friends.

During the time I was confined in the cell, there were <sup>60</sup>seventy-five sessions of <sup>60</sup>to as many as fifteen other girl prisoners locked up with me. We were allowed no pillows. As many as five girls slept under <sup>ordinary</sup> blanket infected with vermin. We were allowed only to wash our hands and faces every morning. We were not allowed to talk. The Japanese women officials tall Korean well and guarded us night and day. The only time we had for conversation was at night under the quilt, and then only in low whisper. The unchanging posture was most cruel to bear; the slightest change in position brings punishment either by beating or by holding a heavy board at arm's length. As far as I know, judging from what I heard from other prisoners, the teachers and those regarded as leaders, are kept in solitary confinement.

Prison name, Kir Sul-chun.

Story of Released Girl Prisoner. No.2.

On March 5th, I went out intending to shout for independence, and so took the car for the South Gate. When I reached Chongno, I found my car was bound for the West Gate, and so I alighted to make the change. Suddenly a Japanese policeman arrested me, and there on the street felt me over but finding nothing said, "You have on straw shoes and are evidently out to shout for independence". He kicked me with his heavy boots, while several others rushed at me and struck me in the face so that my senses left me and I was dragged to the central police station.. There I was taken into a room where a group of police, twenty or more, each gave me a blow on the head with his hand, slapped my cheek or kicked me with his foot. They flung me against the wall with all their might so that I did not know what it meant or where I was, but was knocked senseless and remained so for a time. There were locked up together with us forty men and thirty-five women in that one small room,-- seventy five in all. They would not allow us to open the door, or if they did open it, it was only for a moment. My head ached and I thot I would die. I returned fully to consciousness at 10:00 p.m. when I found the men were taken away. I stretched out my bare legs and that night slept on the bare ground.

I was cross-questioned three times. When I went out to the place of examination they charged me with having on straw shoes, and so beat me over the head with a stick. I had no sense left with which to make a reply.

They asked, "Why did you wear straw shoes?"

"My reason for wearing straw shoes is that the King has died, and whenever the Koreans are in mourning they wear straw shoes."

"That's a lie," said the examiner. He then arose and taking my mouth in his two hands pulled it each way so that it bled. Still I maintained that I had told the truth and no falsehood. He said, "You Christians are all liars." He took my arm and gave it a pull. I replied, "You will not listen to my answers but beat me thus; I do not know what you mean by it. Please ask me definitely what I am to answer."

He said, "You thought to shout for independence, but what is independence?"

My answer was: "Independence is a happy thought."

"But your king is dead; you should mourn. How can you be happy?"

"Our people are sad, indeed, over the death of the king, but we have shown our sorrow and will always remember him. And yet, people born into the world have to die; this is the fixed law. When they are dead if we monrn and only mourn, what can we hope to accomplish? In my inner heart I have the assurance that Korea will be free eventually and that makes me glad."

The examiner then tore open my jacket and said sneeringly, "I congratulate you." He then slapped my face and struck me with a stick till I was rendered dazed.

He again asked, "Who set you up to this?"

"No one. Why should I when grown up not have my own thoughts? Nothing is farther from the truth than that others bid me do it."

He said

He said, "Did foreigners not set you up to this?"

"I do not know any foreigners except the principle of the school. She knew nothing of this plan of ours. I have no desire to escape from terror by putting the blame on others.

"Lies, only lies," the examiner exclaimed.

"These are no lies, but the truth".

At that time not only I, but others, too, suffered every kind of punishment. One kind of torture was to make us hold a board at arm's length and hold it out by the hour. They also have a practise of twisting one's legs out. They spat in our faces. They ordered us to take off our clothes. When so ordered, one person replied, "I am not guilty of any offence. Why should I have to take off my clothes before you?" They replied, "If you really were guilty you would not be required to undress, but seeing you are sinless, off with your clothes!" They spat in our faces again, when one student said, "Strip me then." The examiner replied, "Let them alone." All the police took part in the spitting. One of them said, "I'll pour boiling water on your head." Thus the girls suffered all kinds of agony.

On the ---day of March, I was again examined under punishment, and asked, "Do you want independence?" "Yes, I want independence." "Why do you want independence?" he then asked. "My wish for independence is because it is the right of every people." "But when you can buy what you please and eat what you like and go where ever your wish takes you, is not that independence?" I could not reply to this because I thought he did not mean anything by such a question. My heart was in a state of distress too much to answer. Those seated by laughed at me. He did not ask the question again. There was no advantage to be gained in any answer I could give, as it was not a sincere question. Again he asked, "Have you this mind for independence everyday?" "My desire for independence does not necessarily repeat itself every day. It is a decision that I have made, that I like others will be free some day. This mind is ever with me. It would be mere foolishness to say every day, 'I'll be free, I'll be free.' "

He said, "Is that the way? Then you may go."

I came out; and as a score or more of policemen watched me go by, they laughed in derision.

I cannot recount all the vile things that were said to us while in the police quarters at Chongno. They are too obscene to be spoken, but I was greatly comforted in the knowledge that God would give the needed help, and as I bore it for my country, I did not feel the shame and the misery of it. This is in brief what I met with in the police headquarters.

At ---p.m., March--, we were taken to the prison beyond the West Gate, each one of us bound at the wrists and then all fastened together.

When the officials of the prison took our clothes off, they stripped us bare and subjected us to the most unspeakable insults. As to what we girls passed thru in heart, during the ordeal makes us weep with agony; but we did it for our country and so we take the shame of it gratefully. Had it been for any other cause we would have died first. What to compare to it, I know not.

On the second day in prison, when we were examined, male officials again ordered us to undress, and then I could not resist replying, "I will not". Their order was: "In prison you do not do according to your own wish, but ours." They scolded me, and being helpless I undressed. Though I do not further enlarge on it, you will know what I passed through.

In the prison we were obliged to sit kneeling (Japanese fashion). If we did not kneel, or sat in any other way, we were made to stand erect for four hours as a punishment. Some of the prisoners, not knowing the exact hour, fell asleep fifteen minutes ahead of time, and were punished by being kept awake from 9 p.m. to 7 a.m. Sometimes we were made to stay in the room without exercise or rest from kneeling. Even when we ate we still had to kneel. Our heads ached from the pain of it.

In the midst of other miseries, we were made to bathe 104 persons in one tub, a few at a time. So dirty was the water that there are no words describe it. In the bath I grew dizzy and fell over, and only after cold water had been dashed on my head, did my consciousness return.

While in the prison we were usually sent out once in the morning for exercise for fifteen minutes. Sometimes we had a covering on the head so that we could not be recognized. Thus I have told only a few things that befell us during those days.

We were arrested on the 5th of March and let go on the ---. When dismissed, we were told: "There is no advantage in keeping you to the end of the trial, go and do not so again. If you are caught again, you will be given a heavier and more fitting punishment." Thus we were admonished. With a glad heart I came away. This is what we passed through, in outline only. Did I write all, it would be too unclean to put on record.

Once when I bowed my head to pray, the guard noticed me and I was punished by three hours' standing, "for the fault of falling asleep," he said. Thus one was not even free to pray. If one bowed down and then arose, they asked, "Why asleep?" "I was praying, not asleep".

But he replied, "You lie". Thus was I more than once found fault with.

I found that in prison Jese was near at hand; also that several of the prisoners decided to be Christians when they come out. I was made happy by this and by the good help of the Lord. Thy, too, were made glad, so that God's glory was seen even in prison.

STORY OF RELEASED GIRL PRISONER NO.3. (Seoul).

In March 5th I left the school and took the tram car for the South Gate, intending to join the demonstration for independence. On the way the conductor told us that his car was going to the West Gate and that we would have to change. We alighted in order to take another car, when a Japanese policeman came up to me, took hold and felt me over. He then kicked me with his heavy boots, slapped my face, and ordered me to go with him to the Chongno police station, where were put into one small room 74 persons in all, men and women. We were beaten here and there and suffered all kinds of punishment but I took it submissively and when I prayed earnestly to God he gave me the needed strength.

From nine o'clock in the morning until nine o'clock at night 75 persons were in this one room, 35 women and 40 men. There were two doors to the room but the guard would not let us open them. The law forbids the starving of the prisoners and so they were compelled to give us food at 10 o'clock in the morning, a midday meal at three or four in the afternoon and an evening meal at about 10 o'clock. Their barbarous behavior, does surely not accord with any laws of hygiene, left us for five days without any water to wash in.

On the first day when cross-questioned, the Japanese led me up to the upper story where ~~where~~ were a score and more men. I was taken from one room to another, made sport of and finally brought down and placed in a small room. There two examiners came rushing in, set me in the midst and after kicking me with their leather boots and slapping my face said, "Speak the truth now. If you don't we will kill you." I asked, "What am I to reply to?" He demanded, "There did you get your idea about calling for independence? Who put you up to it?" My answer was, "Can't you see that in a day like this



When I too am a Korean, I could not fail to have this mind? Am I a child that I would need another to urge me on?" Again he asked, "Did your teacher in your school put this notion in your head? Tell who it was." My answer was, "No one taught me. Though I die here I maintain that no one else is responsible." He said, "You lie" and again he struck me. I answered, "My reply is true". Out of fear of pain I shall never say that others gave me that idea when they did not." He went on, "Did not one of the students urge you to it? Are the students not all in it?" I answered, "Not so. I do not know anything about the student body." "May I not shout for independence alone? Though alone I can give the call. Even though alone, it sounds out none the less." When I had so replied, the examiner said that it was not so. "Tell me the truth". And again he beat me. When I told the truth they only beat me the more. Again he asked, "Do you hope to obtain independence?" My answer was, "This is my hope. I am a Korean shall I not desire. I expect to see independence!" He again asked, "Did you shout for independence?" My answer was, "I was on the way to shout for it, but as yet I have never given the call." He interrupted me with, "You lie" and again beat me. Thus was I examined for five days. At each examination I was subjected to every kind of terror.

After a final examination we were bound three together and taken to the West Gate Prison where women officials examined our breasts and had us take down our hair. They stripped us stark naked and handled us. After that we were joined by men who looked us over, taking our height etc. Then they stripped us men as well as women and subjected us to every indignity. These men looked our naked bodies over and what we went through at their hands I would be ashamed to write with pen. Though I say but this you can guess the rest. All sorts of insults were ours.

Then we were put back into the room. From seven in the morning till nine at night we did not dare to move even a toe nail. They ordered us not to move a hand or foot but to remain perfectly still. Even the slightest motion brought down ~~at~~ every kind of wrath. The water they gave us was carefully measured out. Many times we were very thirsty. The toilet box was changed in the morning and all day it remained beside us where we had to eat our food. It also occupied the room at night. We passed through such experiences as these for fifteen days. One day when I was not very clear in mind, a woman or man official, called "irinasen" which I thought meant "go to sleep" and so I stretched my body to lie down. The guard then came and scolded me, had me get up and endure four hours of punishment standing.

Whether the Japanese women in charge of us were superior officers or not I do not know, but when they screamed their orders at us it was as though the earth and heaven were rent asunder. Then we were placed behind the bars there they were day and night, gazing at us through the pigeon holes till the very souls within us melted from fear.

As for food, they gave us a handful of bean mash through the pigeon hole of the door in the morning, while we were eating this, these women reviled us, saying, "You Koreans eat like dogs and cats." When they ordered us to bath, they gave us only a little water, till finally it was thick with the dirt of 112 different people. In water like this could one expect to be clean? While we were bathing, women officials, guards or keepers, three or four of them at a time, would come and call out their abuse and their remarks about us until we got through. It was a make-believe bath, not a real one certainly. We went in but for a moment and then hurried out again. For several days we had no exercise at all, but for the last three days we had what we call recreation.

While at this three or four Japanese women were at hand to abuse and insult us. If we moved quickly they found fault with that; if slowly with that. Do enlightened natures so exercise? I wonder. We were allowed to walk round and round the court yard.

If one spoke the truth they claimed that it was a lie and twisted our legs enough to cripple us for life. Even in punishment there should be order. They lit a coal fire and made it glow and there heated water with the threat that they would pour it on our heads and scald us to death. They beat us with a ruler and put a heavy chair in our arms to hold out for an hour as punishment. We came out in the ---- day.





the prisoner stood and yelled on, shouting abuse and every obscene thing. The room was small and wet there were fifteen in it. At night we were packed in together all night and day, so crowded were we that we could not even turn over. It was a great trial for prayer, she was punished for falling all-up and reclosed. To give you the hour and eat on our knees for the remaining fourteen hours. In the districts of it I asked for a title. They promised it every day, but I never received it; and so I had no chance to read.

"Thus we experienced various hardships until released."

Some shot at and kicked into the ditch. Some soldiers tried to stop some from shouting, and another would say to me, I see one soldier knock bad of the eye with the butt of the gun, another fell into the ditch. One got up bleeding and the other limping. I should have been some years of age. Then the soldiers got down on their knees and invoked their gods at the same time. The gun probably had only black cartridges in there, for it did not fire.

12 - 13 Years Old Girls Arrested.

One evidence of the indiscriminate character of arrests are the arrests of girls of 12-13 years of age. These school girls did no violence. They ran about the streets like a lot of little butterflies now here now there singing, waving little Korean flags and taunting the soldiers. They were arrested accordingly just as any other citizens - some beaten, some scolded and others held in jail.

Girls Fearless Leaders.

Students from the Government Higher Girls' School were among the fearless, and active leaders of the street crowds. While this demonstration was taking place in Seoul, similar demonstrations were being held in other leading cities. There were no secret meetings during the state funeral of the late President Yi, but on Wednesday there were three simultaneous demonstrations in different sections of the city. Hundreds are being arrested, including many girl students. The Korean women are refusing to attend school and are carrying on a passive resistance to authority, a line which marks the entire demonstration. Nothing like what is transpiring has ever previously been witnessed here. The Koreans are entirely without arms and the leaders of the demonstrations prohibit all violence.

On March 21st when occurred the demonstration here and many arrests were made, a young man by name, Kim Yong Hui, the son of the elder helper of the ward city guard and a regular worker of the same was seized by a Japanese officer, thrown to the ground, and while prostrate was kicked several times on the head and back of the head. He was bleeding profusely when led into the police station. The above I have from an eye-witness. He was kept in jail for ten weeks. During this time, the eye-witness further referred to above who was in the next cell and was released at the same time testified that he heard his friend cry out a number of times at the point of punishment which was inflicted upon him in jail, which frequently took the form of beating him on the head with the iron key of the cell. When released he still complained of his head. In a few days after his release he was taken sick, and complained of his head, that he suffered terrible pain in his head and that it "beats" as if all the size of the head was going to burst. He was hospitalized and died after an illness of about ten days. "I do not know who he was protesting in his delirium but he was innocent and that his punishment was too severe. The doctor who attended him stated that he had never seen anyone die from the blows of the iron key and that the death was probably due to shock. He was a doctor in a Japanese hospital and very widely known in the city. His father is still in jail and his mother is in the family in a point of view.

From the demonstration at a registered hotel with very strong and heavy walls, held on a certain occasion and some 20-30 Japanese policemen. During the occasion I have seen and have the following, sorry details to report. In the hall of the hotel there were a number of structures and some Japanese soldiers. Late in the evening some fifteen others were arrested and some were with a gun and had legs wounded. There were some soldiers, some policemen, gathered and ordered the men to leave. By accident, the prisoner and I were they went to the street, the Japanese soldiers were. However, a soldier blasted me with his gun. The bullet was from the front and I was hit in the chest and the first man and shot in the chest. While recovering from this wound, I again complained against such treatment and was arrested again by another soldier. The soldier who was fired to a hotel Japanese hospital, although there were at least ten regular officers in the hospital and only one further was a doctor. I understand that the Japanese civilians are all the shouting that they are shocked at the 1932.

I was arrested personally together with a released prisoner of the war of the 1932 placed together in the 1100 and the 1200 being that in the case, the key is that until the end of the 1932. All of the above mentioned details are from eye-witness to this form of torture.

The reports of a certain type of torture are all unaccepted and no records of the same are made in the 1932.

I spent some time in April 1932 in the court attending the trial of some 10-15 Chinese. During this time I was recommended for a while were some who testified that they were simply in the crowd and had no direct memory. It seemed that everything was done in the secret form.

Some Incidents in Connection with the Independence Movement.

1. The secretary of one of our schools was arrested on suspicion of having allowed the school mimeograph to be used in printing announcements. He was tied and beaten to force him to confess lies about having given the mimeograph to some students, and to having received money from Mr. Mowry for the independence movement.

He was kept in a room of about ~~18~~<sup>14</sup> ft. by ~~8~~<sup>8</sup> ft. with 60 people for seven days. In that room they had to stand up all the time, not being allowed to sit or lie down; eating and sleeping they stood leaning against each other. All the wants of nature were attended to by these 60 people in that little room. After 16 days confinement he was released as innocent.

2. One of the college students was arrested at his home, and kept at the police station for 20 days. When released, I visited him and saw the deep, red bruises on his shoulders and arms, where the cord pulled tight <sup>until</sup> ~~across~~ his breast bone was pressed forward as to almost stop all breathing. He lost consciousness under the beatings on shoulders and arms, which was administered with a bamboo stick wrapped in paper to prevent breaking the skin and bleeding, but so applied as to bruise deeply. Days after the beating these bruises were most sensitive to the lightest touch of my fingers, - the boy wincing when I laid my finger on the spot.

While tied up and suffering, he saw a Chun-do-kyo man beaten until he became unconscious for ten times, being brought to consciousness between beatings. He also saw a bot thrown down hard upon the floor and stamped upon repeatedly for half an hour until the boy became unconscious.

He reported one boy as being almost dead from severe beatings given him, and this has since been verified ~~for~~ the boy was afterwards visited in the hospital by Miss Doriss, who examined him and saw the scars some five inches long where the flesh had been seared with a red-hot iron. He had four of these scars. She saw the dead skin of the welt welts raised by blows on his hands which had swollen to twice their normal size. He told of the way in which he was kicked and beaten until he fainted, and then was given water to drink and water was poured over his naked body until he came to; when he again was plied with questions and beaten with the bamboo until he collapsed.

3. On March 7th the demonstration took place in the villages of Poo Paik and Saw Kan, some 20 miles north of Pyengyang. It was participated in by practically the whole populace of these villages. The next day four soldiers and one Korean policeman came asking for the pastor of the church there. Failing to find him, they seized the schoolteacher, slashed him with swords twice in his head and thrust the sword twice into his legs, 12 wounds in all being made on his body. An elder of the church stepped up and protested against <sup>such</sup> treatment, whereupon the Japanese soldier pierced him in the arm and side with his sword. Both wounded men fell over unconscious. The Korean seeing this became frightened and fled. The soldiers then searched the houses for the pastor, but they too became



alarmed and fled, <sup>upon which some</sup> ~~the soldiers~~ of the young men picked up stones and threw at them. The soldiers turned and fired, shooting and wounding four men. These four went to the Seventh Adventist Hospital at Suwon, but stayed only a few days, fleeing as soon as they were a little better for fear of the soldiers, who kept coming to the hospital to arrest them as soon as they should be able to leave. Two of the men were soon arrested by the soldiers who found them at home, and they are in prison in Pyenyang.

On the 8th and 9th of March, policemen came looking for the pastor and officials of the church; and on the 19th and 24th policemen came. Then on the 4th of April the Japanese gendarmes and police came and demanded of some of the women where their husbands were. To find out, they finally beat five women with clubs and guns, the wife of one of the elders being beaten until the great bruises showed all over her body. On the 16th of April, under threats, the lower class people tore down the belfry of the church and the next day the gendarme came to see what had been done. On the 18th the Japanese came again and addressed the people thru an interpreter. He said the Christians had been deceived by the "foreign devils", were ignorant low-down lot of people, and should be driven out to go and live with the Americans who had corrupted them, that there was nothing in the Bible about independence and the shouting of 'mansei', that 3000 cavalry and 3000 soldiers were coming in to destroy all the Christians, and that if the people did not drive out the Christians but continued to live together, they would all be shot and killed. He ordered them to drive out the Christians under the threat of being killed within two days. That night, led by two liquor dealers (names given), who already disliked the church, a number of half drunken <sup>men</sup> broke the doors and windows of the houses of the Christians and at daybreak of the 10th they drove out the families from eight houses.- all were Christians. Then they forced the villagers to sign a report <sup>to</sup> ~~thru~~ the gendarmes and when this was presented, they were commended by the gendarme. Among those driven out were the families of the pastor, three elders, a deacon and school teacher. The women and children were forced out that night and morning. Before this, however, this same chief of gendarmes after the demonstration at Saw Kan on the 7th of March and the arrest of four Christian men, had on the 10th ordered the women and children of these homes out of the village, and had ordered the village elder (Tong Chang) to sell their household goods at half price and send them away at once. This was done, and these 12 Christian families with most of their men in prison, have been sent off from their homes to find refuge where they may.

The above is verified by the testimony of many independent witnesses, and is apparently a true statement of facts.

Later: A visit to the village by three foreigners verifies the above; they viewed seven of the empty houses which had doors and windows smashed, and interviewed the head man of the village who confirmed this story.



March 8

**POLITICAL DISTURBANCES IN CHOSEN**

**TROUBLE ON WEDNESDAY.**

On Wednesday morning, another big demonstration took place around Namsainon and Toksu Palace. The ringleaders displaying a small flag or a piece of red cloth, directed a big crowd who had assembled. Inflammatory manifestoes were distributed among them. The mob raised a big shout of *bansai*, and vigorously resisted the police force attempting to arrest them. The trouble was quelled at about noon, but at 7 in the evening, another crowd made its appearance around Toksu Palace, and was dispersed with difficulty by the police. More than 400 arrests followed. One-fourth of them were female students.

On the same day at about 11 a.m., several Korean young men visited Heung-yong Girls' School at Tongmak, suburb of Seoul, and enticed as far as Mapo more than 60 of the pupils requiring them to take part in the independence movement. On receipt of the report, the gendarmes at Tongmak hurriedly followed in their track and arrested some of the leaders. The same day at 4 p.m., when the funeral procession of Prince Yi was returning from Keumkok, five of a party of twenty Korean literati, attempted to present a memorial to Prince Yi, but were stopped by the gendarmes. They hailed from Kyongju, North Kyong-sungbu.

**TROUBLES IN THE INTERIOR.**

More or less trouble occurred on Tuesday at different places in the interior. Among other places, Songdu, Pyongyang, Songhoon, Sachon, Yangdok, Syonchoon, and Wiju in Pyongsula, Kyomipo, and Suan in Whang-ho, and Hroheung in South Hamkyong-do witnessed more or less riotous scenes. At Songchun, Lieutenant K Masoko, commander of the gendarmes detachment, was seriously injured in an attempt to quell the riot that his life is in danger. On the side of the mob, 30 deaths and about the same number of injuries took place. More than 300 arrests followed. At Sachon, Kyongsu District, the mob, three to four thousand strong, besieged the gendarmes station and killed J. Sato, head of the station and three auxiliaries. On the side of the mob, twelve deaths took place. At Syonchoon, disquieting rumours were going round the city on Tuesday, and shops kept closed. At about 1 in the afternoon, a demonstration by some 6,000 was started, but was successfully quelled after an hour without any serious accident. At Wiju, there was also a demonstration by a party of some 600. At Kyomipo, some 30 members of the *Chyondokyo* Association started a movement on Monday, and endeavored to persuade Christians to take part in the agitation. The latter refused to do so with the result that the former body started a row and some panes of glass in the church were broken. Eleven arrests were effected.

**TROUBLE IN THE SOUTH.**

Places in the south have so far been quiet, but on Wednesday, the trouble broke out at Kumau. According to a report received, some one hundred pupils of a Christian school at that port, started a demonstration in favour of the independence of Korea and acted riotously. The crowd was dispersed after the arrest of thirty ringleaders. Two thousand copies of the independence manifesto were seized.

**ARREST IN SEOUL.**

On Wednesday at 11 p.m., some 60 Korean students, including some who have come back from Tokyo, were discovered to be in conference in the house of a certain Yi at Sanghyundong, Seoul, and were arrested. Besides these, forty-three students alleged to have taken a leading part in the movement have also been arrested up to date. Copies of their organ papers and independence manifestoes were also discovered and seized.

**TROUBLE IN SEOUL PRE-ARRANGED.**

It seems that the sensational trouble experienced in Seoul for the past few days was the outcome of a pre-arranged plan. As already reported, the movement was directed by thirty-three ringleaders who drew up and signed a manifesto of the independence of Korea and distributed more than a thousand copies of it among the people. When arrested, these men were having a meeting at the Insalong branch of the Myongwolkwan Restaurant and were discussing success to their plot. Twenty nine of them were arrested on the spot.

**TROUBLE REGRETTED BY WELL-KNOWN KOREAN**

Interviewed by a representative of the *Keiji Nippo*, Mr. Yun Chiba, General Secretary of the Korean Y.M.C.A. in Seoul, is reported as having said that the incident was really regrettable for both Japan and Chosen. He then disclosed the fact that, previous to the outbreak he was called on by certain students, and asked to participate in the plot. He flatly refused, however, and pointed out to them the three short comings foreshadowing the failure of their plot. First, he said the independence of Korea as declared in their manifesto had neither been proposed nor considered by the Paris Conference. The nations to come within the scope of the self-determination principle were those that had been more or less connected with the Great War, and were in a position to demand independence. The case was quite different with Chosen, who, apart from the War and therefore had no reason for demanding self-determination. Second, supposing that the independence of Korea did become a fact, it was still a question whether she could retain it by her own power or by depending on the power of others. Under present conditions, it was absolutely impossible for Chosen to maintain independence by her power alone, and it would be necessary for her to depend on other countries. To what country then, should she look for support? France and Italy would not be interested in the subject. America would not lend hand to the movement, since there was danger of coming into disagreement with Japan. England would not consider the subject in view of her relations with Japan. It would finally be seen that no other country but Japan would support Chosen in there would be no other way for Chosen than to go hand in hand with Japan. Third, obedience is a virtue on the part of the weak, thereby insuring the strong to protect them, and it would simply result in disadvantage to the weak should the attempt be made to resist the strong without sufficient reason. Because of these three points, Mr. Yun thought it would not be expedient for Koreans to show themselves dissatisfied with the Japanese rule. He regretted deeply the disturbances and expressed his hope that the trouble would not bring in its train a deep community between the Japanese and Koreans.

**PUBLIC PROCURATORS KEPT BUSY.**

Since the occurrence of the trouble, the Procurators' Office of the Seoul Local Court is kept very busy. Two procurators each are at Hamselchi and Chongu Police Stations engaged in the examination of those arrested in connection with the disturbance. At the Police Headquarters, four procurators are also similarly engaged. In order to assist them in the work, many officials of the law are arriving from the provinces.

**A CORRECTION.**

In our translation of the instruction of the Governor-General published yesterday, "the development of education of industry" in the 24th and 25th lines should be read "the development of education and industry." It may be noted that the instruction is dated March 5.

**PERSONAL NOTES**

Mr. H. Sawasaki, Director of the Leather Manufacturing Company at Yangdeungpo, resigned his post a few days ago. He is a well-known expert in tanning.

Tokyo wires that Mr. Naka, Minister of Communications, recently visiting Seoul in connection with the State funeral of Prince Yi, returned to Tokyo on Thursday afternoon.

Maj. General Mann, Director of the Seoul Department of the General Staff Office in Tokyo, now in Chosen on an inspection tour, arrived in town from New Wiju on Wednesday evening.

Prince In and 12 other Court officials, recently here in connection with the State funeral of the late Prince Yi, will leave here for Tokyo tomorrow morning.

On Thursday morning, Gen. H. Sogawa, Governor-General, accompanied by high officials of the Government, took part in the Confucian festival at Kishakun, the Confucian institute, inside the Seoul East Gate.

On 8<sup>th</sup> and 9<sup>th</sup> of March soldiers and  
police came looking for the pastor and  
officers of church and on 19<sup>th</sup> & 24<sup>th</sup>  
whenever came. Then on 4<sup>th</sup> of April  
the Johanne Gendarme and police came  
and demanded of some of the women where  
their husbands were. Failing to find out they  
beat ~~the~~ <sup>five</sup> women with clubs and guns  
the wife of the Elder being beaten until  
the great red bruises showed all over  
her body. On the 16<sup>th</sup> of April under  
threats the lower class people in village  
tore down the belfry of the church and  
the next day the Gendarme came to see  
what had been done. On the 18<sup>th</sup> <sup>the</sup> ~~the~~ <sup>police</sup>  
came again addressing the people through  
an interpreter said the Christians had been  
deceived by the "foreign devils", were an ignorant  
low down lot of people and should be driven  
out to go and live with the Americans who had  
corrupted them, that there was nothing in the  
Bible about independence and the shouting of  
"Marsei", that 3000 Cavalry and 3000 soldiers were  
coming in to destroy all the Christians and that  
if the people did not drive out the Christians but  
continued to live together they would all be shot  
and killed. He ordered them to drive out the  
Christians under threat of being shot within two days.

While in Seoul on the 9th. of March 1913. I was invited by Rev. A. Smith to attend a meeting at his house. The meeting was held at the request of Mr. H. H. H. who wanted to meet some of the missionaries and get their view point of the present disturbed condition of affairs in the country and learn through their something as to what the Koreans were doing and thinking at the present time.

There were present the following missionaries. Mr. A. H. Smith, Mr. W. H. Cherrison, Mr. L. H. H., Dr. Hardy, Dr. W. H. H., Dr. J. H. H., Dr. H. H. H. and Dr. H. H. H.

Mr. H. H. H. was accompanied by Mr. H. H. H. of the government here. Mr. Smith acted as interpreter.

The first point brought out was that the missionaries did not have previous knowledge of this movement for independence and not having such knowledge could not therefore have incited it as many Koreans have proclaimed that they did. He each assured Mr. H. H. H. that while we had heard rumors that something was going to happen on the line of the consular service we did not know what it was or the Koreans had not taken us into their confidence at all.

Mr. H. H. H. heard our statements and then assured us that he believed that we were speaking the truth and that the missionaries did not have previous knowledge of the movement and therefore did not incite it and that he would do what he could to counteract the report again the missionaries that was being circulated.

He said that to seek the change established law is a serious matter and they will take part in it and will only try to stir up trouble. The Koreans judge not by reason but by feelings and by rumors.

As to the origin of this trouble he thought that it was due to several things.

1. Error in the administration of the government in which the object...
2. Influence of Korean students studying abroad who have been stirred over Mrs. Wilson's principle of self determination. They have heard of the Cheka-Slavovs and the other getting their liberty and they have been incited to take a try for the liberty of this country.
3. The Korean student Mrs. Wilson asked him if the case of Mrs. Wilson would not be considered at the next conference. Mrs. Wilson replied that as they were quiet in Korea nothing about this country could be considered at the conference. "But she said", said the Korean, "that things are not quiet in Korea and that the Koreans should start a rebellion and would the conference be then?" "In that case", said the American, "the case of Mrs. Wilson would be in the conference." "But she said", said the Korean, "that things are not quiet in Korea." "The case of Mrs. Wilson would be in the conference."
4. It has been in Korea... that a document had been presented by the government to the late emperor... to sign it in the effect that the Koreans were well satisfied with the emperor and that everything was quiet and serene and that the emperor had refused to sign it but had been disturbed by it that his death had been hastened. Mr. H. H. H. said that there was no truth whatever in the report and that no such document had been presented for the signature of the emperor. Had such a signature been demanded it would have been presented not to the emperor but to the young emperor at the time of the inauguration.
5. The Koreans at Pyongyang had heard that independence had been granted and they had not now all the... to do so to take possession of it.

As for the Bundles, it had never been recognized as a religious organization or a political organization or a club. The government had sent a class of... to the Bundles and had tried with them in the government and had been deceived by the Bundles. The Bundles had been instructed to... and no violence in the Bundles but the Bundles had not been... tried.

The government had great anxiety over the Bundles and had... that the Bundles had been... it...

lation to the people and so Dr. Gauri, had to wait until interview that he might learn that the vicarious thought on the matter and he hoped that he would speak frankly. He felt that from the vic-spirit of luxury and indulgence would be a good thing but practically it would be only for the benefit of the people. Independence would be followed by various political parties with rival ambitions and it would be only a short time till the country would be in a state of anarchy such as now exists in Russia and Germany. He felt that the real welfare and happiness of the Koreans do not lie along that line.

The missionaries present spoke along the following lines:-

Dr. Sherwood:-

In the preliminary meeting of the Christians and the Chondoists the Christians stood for the British to oppose to the German method of rule. The Chondoists wanted complete independence. The Christians did not want to strive for complete independence but at least it was agreed that the Christians would go in for full independence if the Chondoists on their part would agree to no violence but peaceful methods.

Dr. Gale:-

The Koreans are living under a state of mental terror. They have grown more and more distant from the Japanese as the years have gone by. They have great fear of the police. They are a different race and should be allowed to live along their own racial lines with an individuality of their own.

Dr. Noble:-

If the government had outlined some program giving the Koreans hope they would have been better satisfied. In the absence of such program they had lost all hope and now feel that their only hope is in separation from the Japanese government.

Dr. Gauri said that students returning from Japan and other places have said the same thing and that the government plans such things and does not fail to discriminate against the Koreans.

Dr. Hugh Miller:-

Dr. Miller spoke along the lines of the theory of taxation without representation:

Dr. Hardy:-

The Koreans want a chance to express their own wishes. The present government is a natural outgrowth of the education that has been given them by the missionaries and the government. They have arrived at a state of consciousness and now they want an opportunity to work out their destiny along their own racial lines:

Dr. Avison:-

Scotland and England add strength to each other. Each working along its own lines adds strength to the other. So should Korea and Japan. At present Korea is a weakness to Japan and not a strength.

He had urged the Koreans to prepare a written statement of what they want and go to the government with it. The Koreans did so and brought Dr. Avison such a list of their demands. They want their own history respected and their own national language preserved. Being compelled to have all their education through the medium of the Japanese language is distasteful to them. They are willing to study Japanese but request being forced to get their education through that medium. They want a beginning of self government.

Dr. Bernheisel:-

Dr. Bernheisel spoke first of the carelessness of the student class. They feel that there is no hope for them in this country and therefore they are anxious to get out of the country as fast as they can. There are reasons for

There is no freedom of speech and they know not what moment they will be arrested and thrown into prison.

We had a literary society in the Owen Young College but the government forbade it and it had to be closed.

We had an annual Oratorical Exhibition but that was forbidden. The last time it was held the participants were all arrested and thrown into jail and refused permission to attend school any more whatever. Their professions were innocent but the police present gave false reports to the police office and would not accept the truth statement of the case. Any such incidents have served to greatly discourage the student class and caused them to be opposed to the administration of the government.

The Church people also are greatly dissatisfied with the oppressive restrictions put on them. An incident in point is the following. At the recent meeting of the Winter Class for Bible Study, at the time of the early morning prayer meeting some men were weeping over the state of their own souls and the condition of the church and praying for a revival, a "pop-hum". The spies present reported this to the police and the next morning these men were arrested and accused of praying for a revival of political power or national restoration or independence. All were released but one and he was kept in prison for several weeks and then actually brought to trial. The thousand and more men at the class all felt that he was unjustly dealt with and went home to tell tens of thousands of people of it and thus many people have renewed in their hearts <sup>inst</sup> the government. The Christians feel that they can not ever pray for a revival without being subject to arrest.

The people at large have such bitter feelings in their hearts because of the expropriation of lands by the government. The oil crown lands which were farmed for centuries by the Koreans were taken away from them in many cases and given to the invading Japanese soldiers. So far of those people have been expropriated to lands and all going with bitter feelings against the government.

The above is an outline of what was said at the conference which lasted for three hours. Mr. Jeon expressed himself as very grateful for the conference and we did the same. He said that if at any time we had any suggestions to make to him he would be very glad to receive them. He was asked, if the Koreans should desire to present to the government a list of their desires, whether or not government would welcome them and Mr. Jeon said the government would welcome them.

We all felt that the meeting might be one of considerable significance and were all glad that we had the privilege of attending it.

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# BEATEN WILSON ACCUSER

## M.C.A. Speaker Hissed from Hall when He Casts Aspersions on President.

[EXCLUSIVE DISPATCH]

NEW YORK, March 9.—In making an address, "Bolshevism vs. Americanism," at a Y.M.C.A. branch in Brooklyn today, Rev. George A. Simons, recently returned from the Methodist Church in Petrograd, said: "I believe in respecting our President so long as he respects the traditions of our fathers, but when he is guilty of commercial pussyfooting and playing to Bolshevism or Bolshevik vote-getters, it is time that Woodrow Wilson should come to the mourners bench and be reconsecrated in the spirit of Americanism."

Dr. Simons had to shout the last part of his sentence to carry it above the shouts of angry protest and hisses which came from all sections of the hall. Men jumped from their seats and some cried "Traitor!" "Alarmist!" "You are guilty of sedition!" and "People have been given twenty years for things like the words you uttered!" Then a large part of the audience departed. After his address he was surrounded by a group of soldiers and

sailors who demanded an apology for his slur on the President. He did not make one, but the secretary of the Y.M.C.A. branch did and condemned him for his utterance. Some one had telephoned for the police, but when they came no one would make complaint against Simons, who then left the hall. The police took the reporters' notes of the speech and will refer them to the authorities. Simons recently testified at length before Senator Overman's committee in Washington.

# RENOUNCÉ RULE OF JAPAN.

[BY A. P. NIGHT WIRE.]

SAN FRANCISCO, March 9.—The Korean National Association of San Francisco received cable advices today from Shanghai that Korea declared its independence of Japan at 1 o'clock on the afternoon of Saturday, March 1. The cablegram, which was signed by Hyun Soon, special representative of the Korean National Independence Union, read:

"The Korean National Independence Union, composed of 3,000,000 people, including 3000 Christian churches of heaven worshippers, all colleges, schools and other bodies, declared the independence of Korea at 1 p.m., March 1, at Seoul, Ping-Yang and other cities. We have sent delegate representatives Son Pyung Ili, Rhee Sang Chai and **K**il Sun Chu."

The reference to delegates was understood by the association here to mean that the three men named are directing the affairs of the new government. It also was announced here that recognition of the independence of Korea will be urged at the Peace Conference. Two delegates are in Washington, said, making efforts to obtain passports for Paris.

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STATE CRIMES AND GOD'S JUDGMENTS.

TEACHING OF PROPHET AMOS APPLIED TO RECENT HISTORY.

Mr. Kanzo Uchimura, the great Christian teacher, has published in the February issue of his magazine, the *Seisho no Kenkyu* (The Biblical Studies), a remarkable article applying the teaching of the prophet Amos to modern history. The article, by the way, was the substance of one of the Sunday lectures he has lately been delivering to crowded audiences in the Y. M. C. A. hall in Tokyo. He writes with his characteristic fervour and fearlessness, and gives much food for thought to all those having the welfare of their countries at heart.

Amos, Mr. Uchimura writes, was one of the oldest prophets mentioned in the Old Testament. He was a humble herdsman of Tekoa. Having received word of Jehovah he went to Samaria, and after enumerating the crimes of several countries, including those of Israel, singled out his own country, and warned his countrymen that on account of these they could not escape God's punishment. This was really a striking feat. Mr. Uchimura pictures a poor peasant in his rage coming to stand on a public rostrum in Tokyo from a suburban village, and after discussing the world situation with reference to the wrongs committed by great Western Powers, crying: "You Japanese have committed similar wrongs and you cannot escape God's judgments." Such a man, Mr. Uchimura says, would be looked upon as insane. Amos was such a man, but he had the courage of conviction that he had the word of God to speak. He did not indict Israel from the fist. He introduced his condemnation by speaking first of the transgressions of Damascus, and then of those of Gaza, Tyre, Edom, Ammon, Moab, and Judah one after the other. In denouncing these countries, Amos said as the word of Jehovah that for three transgressions of each of them, yes, for four, He would not turn away the punishment thereof. Mr. Uchimura thinks that when Amos spoke of the crimes of Damascus and the other countries, he was no doubt applauded by his hearers, and had he cut short his prophecy there he would have won for himself the credit of being a patriot. Amos, however, was not of those patriots, who denounce other countries for their wrongs but keep silent over those of their own country. He went on to condemn the crimes of his country and warned the Israelites that similar punishments in these pronounced against their neighbours would visit them, as Jehovah was just and impartial. The surprise and indignation shown by the people when Amos spoke in this way may well be imagined.

The prophecy given by Amos, writes Mr. Uchimura, turned out all too true. Of Edom, Jehovah said through Amos, "I will send a fire upon Teman, and it shall devour the palaces of Bozrah," and of Ammon, "I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof." Now Teman was a place exulting in civilization and inhabited by many wise men. It was on a caravan route between Assyria and Arabia and was a commercial centre. Bozrah was a city known for its rock and a place of great strategic strength, considered to be unassailable like Gibraltar. Rabbah of Ammon was also of similar strategic security. When Amos had declared that unless the inhabitants of the two cities repented of their transgressions, Jehovah would destroy their cities with fire, they no doubt laughed at him. But it is a historical fact that both Bozrah and Rabbah came to ruin as he had predicted. No nation, no state, however strong on land and navy and in any possess and whatever places of strategic importance it may occupy, can escape God's punishments if it does not repent of its crimes and amend its conduct.

Now let us see, Mr. Uchimura goes on to say, whether the great European war does not confirm the truth of the prophecy of Amos. Has it not taught us the truth that when God's judgments are given on States for crimes committed by them, no thing can resist them. Of course men of the present day will not believe it. The idea that the world is ruled by the law of Jehovah and the issue of wars is decided by His will is not held even by Christian nations. We see in reference whatever in God in the many foreign telegrams we of late receive. On the contrary, we note in some pamphlets received from America such remarks as, though God may have in-

fluenced history in ancient times, it is now strength and guns that rule it. It is, what about the teaching of the Bible? It points out God's judgments on State crimes. Has not the great war proved the truth of its teaching?

The war has taught us at least one thing, thinks Mr. Uchimura. It has shown us how all the countries that were once responsible for the downfall of Poland were punished by the war. This is a very interesting matter. Mr. Uchimura proceeds to give a brief review of the history of the Polish decline and fall, showing how that country was ultimately divided up between Russia, Germany, and Austria without any moral reason. This partition of the unfortunate country among the three Powers was nothing but an act of sheer robbery in broad daylight. Historians say that of all State crimes ever committed, none was so unreasonable as this act of the trio. Can such an act be justified? Scholars of political science will probably say: "It would be an unpardonable criminal act if committed by private individuals, but it was unavoidable as an act by States. The morality of States is different from that of individuals. A State governs itself and its acts can not be measured by the morality of private individuals." When Germany committed this great crime in conjunction with Russia and Austria, Kant was engaged in expounding his philosophy and moral ideas. No mention, however, is made in his biography that he uttered a single word of protest against this transgression of his country. Inasmuch as even Kant was so indifferent, it is not surprising that none of his compatriots spoke against it. God, however, did not forget it. The tears of ten million Poles were disregarded by the rulers, statesmen, philosophers, and religiousists of the great empire, but God saw and remembered them.

It was the houses of Romanoff, Hapsburg and Hohenzollern that occupied the thrones of Russia, Austria, and Germany respectively, when they dismembered Poland among them. For more than one hundred years since that crime was committed, their scholars were justifying and defending it and their peoples keeping silent over it. Now in the great war Poland was divided by Austria, and then by Germany,

Romanoff, Hapsburg, and Hohenzollern families, whose ancestors reigned when it took place, are also gone. Especially significant is it that it was in Poland that these three countries fought bloody battles and prepared for themselves the doom that eventually overtook them.

Mr. Uchimura is of the opinion that there is one thing which cannot be intelligibly explained in the downfall of Germany, though many explanations have been offered therefor. Germany's military equipment was so complete that she could have confronted the whole world. Nevertheless why was her collapse so remarkably unexpected and complete? In reference to the Battle of the Marne, Marshal Joffre said that on military science alone he could not explain the victory of the Allies. It is probable that Marshal Foch thinks similarly concerning the final victory of the Allies. Intelligent people cannot but think that there was some deeper reason in it than military causes.

Yes, emphasizes Mr. Uchimura, there was a great reason. The prophet Amos would have said: "For three transgressions, yes, for four, Jehovah would not turn away the punishment of Russia, Austria, and Germany thereof." The three countries were punished for having stolen a weak country. When God's hands are raised to strike, no one, no matter how strong, can resist them. It is God's will that governs the world and any nation that goes against it is doomed in His judgment and chastisement.

As Russia, Austria, and Germany were punished, Mr. Uchimura asserts, so will England be for her crimes. Is not London a city with the largest foreign population in the world? Who was it that sold opium to the Chinese and impaired the fundamental health and morality of four hundred million people? We can enumerate many more crimes of that nation. If Russia, Austria, and Germany were brought on ruin for their crimes, England will also meet with the same fate "when I continue in this strain," concludes Mr. Uchimura, "the Japanese will applaud me. But you Japanese! Are you free of crimes yourselves? How about the

degeneration of your rich people and statesmen? How about the corruption of your Government officials? Are not your sisters being given a great shame abroad? The same God that punishes other nations will also punish you. He is just and impartial and unless you repent and amend your ways, will destroy your country. This is what the Bible clearly teaches and it is also what the history of twenty-six centuries since the days of the prophet Amos proves. Think deeply, my beloved countrymen!"

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AGITATION IN CHOSEN.

METROPOLITAN PROVINCE

The agitation in Seoul has almost subsided and provincials who arrived to witness the State funeral are returning home. News from northern provinces, however, are not so satisfactory, though there are indications that the people are gradually being disillusioned. Kaesong seems the only town in the Metropolitan province where rioting of any magnitude was kept up on Thursday. At 9.30 a.m. a crowd of about 1,000 Koreans collected and began to throw stones at random, threatening to assault the police station. They were, however, dispersed by the police about 11 a.m. A Japanese policeman, two auxiliary Korean policemen, and two auxiliary Korean gendarmes were injured in the scuffle, while a rioter was seriously injured, being trampled upon by his comrades madly struggling to run away, and died a little later.

SOUTH PYONGAN PROVINCE

The city of Pyongyang was quiet on Thursday but in the suburbs crowds assembled and yelled *bansei* hysterically. They were soon afterwards persuaded to disperse and return home. On Wednesday at Sinchang, Sunchon District, some 1,000 people carrying the former Korean flag marched in procession shouting "Long live Independence!" and compelled every house en route to hoist the same flag. They also menaced the gendarmerie station. From Kaigsoh in Kangoh District, Sunan in Pyongwon District, Oochon in Yangkang District, and Takchon in Takchon District more or less agitation. Thursday is reported a number of arrests was effected but no act of violence developed except for a few window panes of the Gendarmerie Station being broken at Oochon. At Maingsoo in Maingsoo District 30 followers of the Chyondokyo gathered on Thursday and distributed copies of a proclamation.

NORTH PYONGAN PROVINCE

On Wednesday at 1 p.m. at Chaiyonkwon in Cholcho District 3,000 people started a demonstration which, however, was suppressed at 4.30 p.m. by the police. Twenty leaders were apprehended. At Kukkyang in Syonchon District 150 people started a riot the same afternoon but were soon dispersed though not before 50 arrests had been effected.

WHANGHAI PROVINCE

Shan, famous for its gold mines, was calm on Thursday. At Whangja, a town on the Seoul-New Wija Line, 100 school boys gathered on a neighbouring hill on Thursday about 10 a.m. Some thirty boys held a meeting at Yangsong School, a private institution, and screamed *bansei*. Both gatherings were dispersed without any great ado.

SOUTH HAMYONG PROVINCE

On Thursday at 3 p.m. a procession of 100 Koreans flying the former Korean flag began to march through the streets of Hamhung, provincial capital of Hamkyong. On a ringleader being put under detention by the police, however, the procession melted away. Several minor demonstrations were also held in the suburbs but no incident worthy of mention took place. At a few towns in the same province people gathered but were induced to go home peacefully by the police.

COMICAL SIDE OF THE EPISODE

About 10 a.m. on Thursday several believers in the Chyondokyo presented themselves at the Gendarmerie Station at Inchon in South Chooongchondo, and with every appearance of great gravity asked the gendarmes to grant their townsfolk independence, saying that they had been apprized that the same privilege had already been given their brethren in Seoul. The amazed gendarmes pointed out to the pious delegates the absurdity of their propositions, but they would not believe in the explanation. They were then sent under escort to Puyo Gendarmerie Station, there to be brought back to their senses. The story seems to speak eloquently of how the innocent and credulous people are being imposed upon by certain self-seeking instigators.

APPARENT MOTIVE OF THE AGITATION.

With regard to the motive of the organizers of the present agitation certain shrewd Korean peers supply a highly interesting conjecture. It seems to throw light on the subject over which many people are still puzzled. According to them the agitation owed its origin to the cunning

trick of Son Pyongheui, Abbot of the Chyondokyo. Years past he prophesied to his followers that March of the Year of Dragon would be the very time when Chosen would have an opportunity to recover its independence. Now the year nominated was 1916 and no opportunity presented itself during that year. He has since been obliged to re-assign the date of the "millennium" and apparently that even the most ardent of his followers began to be doubtful. In the meantime he collected a considerable sum of money from the pious in the provinces and was living right royally. Of late he began to feel it more and more difficult to find pretexts for cheating his believers and apparently thought he had found his last chance in the funeral of the late Prince Yi. He eagerly seized upon it and tried all conceivable means to send broadcast the fiction that the day had at last come. The peers we quote are agreed in thinking that unless something had been done to give a semblance of reality to his false prophecy his life would scarcely have been worth living.

SON PYONGHEUI, CHIEF MOVER OF AGITATION

As already mentioned, in connection with the recent political disturbances in Chosen, Son Pyongheui, head of the Chyondokyo, a religious association, was arrested together with twenty nine other ringleaders. His brief career is given by a local contemporary. According to it, he was a strong pro-Japanese on the occasion of the Sino-Japanese war. He took sides with Japan and rendered no small service to her, with the hope of driving Chinese influence out of Korea, and thereby solidify the independence of the peninsula. He was subsequently a political refugee to Shanghai and later went to Japan. In 1903, he returned to Seoul and has since devoted himself to the propagation of the Chyondokyo, a religious sect started by Chai Cheon, his co-worker, and gradually gained fame among the people, at the same time amassing a great fortune. According to an investigation made in December last the Chyondokyo had believers to the number of 1,082,536. Of the number, 2,569 are in Seoul, 47,597 in Kyongkiok, 1,6719 in South Chooongchondo, 12,638 in North Chooongchondo, 10,200 in Chulodo, 69,695 in North Chulodo, 7,864 in South Kyongangdo, 3,853 in North Kyongangdo, 65,113 in Whanghaido, 27,551 in South Pyongangdo, 358,435 in North Pyongangdo, 118,149 in South Hamkyongdo, 57,325 in North Hamkyongdo, and 47,253 in Kangwondo. Besides the propagation of his sect, Son is interested in the education of Koreans, and is running the Pusong Special School, the Pusong Higher Common School, the Tunguk Girls' School and a few other schools. He is 61 years old, and has a fine residence at Kahidong, Seoul.

CESSATION OF SUPPLY OF ARMS TO CHINA.

Tokyo telegraphically conveys a statement published by the Authorities that on the 1st inst. Mr. Ohata, Minister in Peking, sent a Secretary to the Chinese Foreign Office and notified Mr. Chan, acting Foreign Minister, as follows:

Fearing lest the continued supply of arms to the Chinese Government in conformity with the contract entered into should hinder peace between the South and North, the Japanese Government has decided to suspend all delivery pending the conclusion of the outstanding peace negotiations. The war loan was handed over in full simultaneously with the conclusion of the contract and was deposited with a Japanese bank in the name of the representative of the Chinese Government, and the Japanese Government has no legal right whatever to prevent the use of the money. If the Chinese Government, however, is sincerely desirous of making peace between the South and North, the Japanese Government hopes that it will not draw on the deposits for the sake of securing speedy peace.

In connection with the above note a Peking special reports that the Chinese Government has taken Japan's expression in good part but is of opinion that the Army being already organized for participation in the European War, the expenses incurred thereby will have to be met more or less by drawing on the deposits referred to. It is assured that the Army organized for participation in the European War will never be employed in civil war.

Japan's Great Love for Korea.

(By Special Correspondent.)

Since since the day of the Independence Movement, the Governor General of Korea issued a most serious proclamation, saying that they "would relentlessly punish anybody daring to commit offence against the peace." They have done so with a vengeance, as far as the Koreans are concerned, brutally beating, kicking and shooting women and children for shouting "Hurrah for Korea," or for simply looking on; while the cruel soldiers, who stand for a Prussian Militarism, and in almost every case began all violence, have not yet been punished. It has been like a German Army in Belgium.

The Governors Proclamation said: "During the ten years since annexation the Imperial benevolence has gradually reached to all parts of the country." This is no doubt the cause of cheering and enthusiasm by the great crowds in all parts of Korea.

The Governor goes on to say: "The Mother Country, and Chosen, now merging in to one body, makes a State." Quite true, this loving union has ~~made~~ quite a state of confusion. The thousands of rough soldiers now tramping over fields and gardens, into houses and villages, dragging out old men, and young girls by their hair, beating them, and taking them to jail tell the people more than words of the love of their kind and benevolent "Mother Country". The half of the outrageous atrocities will never be told, for in many country places there was no foreigner to see. Yet the Governor said: "The Empire is going to discharge faithfully its duty as an Ally by saving its neighbours from difficulty. This is the moment of time when the bonds of unity (are they hand cuffs?) between the Japanese and Koreans are to be more firmly tightened, and nothing will be left undone to fulfill the mission of the Empire and to establish its prestige on the globe." "The result episodes are by no means due to any anti-~~pathy~~ between the two peoples." No! Of course Not! It is all due to a realization of Japan's love for Korea.

Pyenyang, Mar. 10th, 1919.

March 11, 1919.

March 11, 1919.

Friday evening arrested Pail Manche and Yi Minsup, the principal leaders of it. On Saturday, pupils of the Higher Common School assembled in the city park after war and, flying the Korean flag, pushed their way to West-Gate market. On the way there, they were joined by other pupils and some citizens and gradually a big crowd was formed. The procession was hindered by policemen and gendarmes, and after shouting *banzzi* for the independence of Korea, they turned back and marched through Hamnichi. By this time, it numbered at least 1,000. Independently of this body, pupils of Sinmyong Girls' School also made a procession through the streets. Both parties were persuaded by the police to disperse and the ringleaders were arrested.

#### KYONGKIDO

On Friday morning, a body of 700 Koreans made their way into the city of Singdo. No disorderly scene, however, occurred, except that hysterical shouts of *br-zai* were raised at several places. The same morning at 11, all the pupils of common schools for Koreans in Sihung District struck, and went home without leave. The leaders were taken to the police station, and severely admonished, with the result that they promised to persuade their comrades to resume attendance at school.

#### NORTH PYONGANDO

Cholsan, a town in North Pyongando, saw some riotous scenes on Friday at noon. About 5,000 rioters assembled in the town and displaying the Korean flag, marched through the streets. Some of them threw stones at the Post Office, and acted riotously. Armed with weapons, they vigorously resisted the police who endeavoured to disperse them. The soldiers fired with blank cartridges to frighten them but seeing that this had no effect, fired with loaded cartridges and killed three rioters and injured twenty. The ringleader was arrested.

At Yongchon, there was also a demonstration by a body of some 200 on Thursday. They were dispersed and six arrests were made.

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March 12, 1919.

(Mission), assembled in Talsung Park, Taekn, but were soon afterwards persuaded to go home.

#### DEMONSTRATION AT CHAILYONG

Chailyong, Whanghai Province, noted for its iron mines, witnessed a rather noisy demonstration on Sunday. At 9.30 p.m. about five hundred people collected there and threatened to start a demonstration. The gendarmes intervened and were trying their best to dissuade the crowd from making any movement when a mob of about equal strength to the first gathered in the neighbourhood and let fly a shower of stones. They further offered a stubborn resistance, and the gendarmes, struggling against overwhelming odds, were eventually compelled to fire on them. This produced a salutary effect on them and order was soon restored. In the scuffle one gendarme and three rioters were slightly injured.

#### 40 ARRESTS EFFECTED

On Sunday some 40 arrests were effected at Namchong in Kingoh District, South Pyongan Province. A mob offered resistance to the gendarmes and the latter fired on them with the result that one was killed and one seriously wounded.

#### SOUTH PYONGAN-DO

The following is the report obtained since Monday concerning the agitation in South Pyongyando:

A telegram received by the Police Affairs Department of South Pyongan Province from the Commander of the Gendarmerie Detachment at Lyongwon says that on Sunday afternoon about one hundred Korean believers of the *Chyongtokyo*, raided the office. The police endeavoured to disperse the mob, but to no purpose. The rioters acted outrageously with the result that the gendarmes had to use force and forty persons were either killed or injured. During the trouble a Japanese gendarme named Nakano was seriously injured and is now in a precarious condition. An official report from Yonngok, says that on Saturday morning last, twelve Koreans threatened to assault the Gendarmerie Detachment there. Their intended attack, however, was checked by

the police and all were arrested before any unlawful act was committed. In a village not far from Yonngok, some Korean rioters were also plotting to change the gendarmerie Station. The police were on the alert and successfully prevented it. About 181 rioters are in custody at the Station.

#### SOUTH CHONLADO

Kwanjin, capital of South Chonla Province, reports that about five hundred pupils of a religious school, managed by a cartian foreigner, at Yangimli near that city, rose in riot on Monday last and paraded the streets in demonstration, each carrying a Korean flag in his hand. The police hastened to the scene and succeeded in dispersing them with difficulty. Twenty arrests were made.

#### ARRESTS AT KUNSAN

According to a message from Kunsan, the total number of Koreans arrested between the 5th and the 8th inst. in connection with the recent disturbance in that part was 90. Of the number, twelve were children, who were set free after a severe admonition. The rest are now undergoing trial at the public procurators' office.

#### ARREST AT WONSAN.

At Wonsan, says a report, 14 ringleaders of the recent rioting there have been arrested and sent to the Public Procurators' Office.

(over for copy)

The stirring up of the minds of the Koreans is the sin of the American missionaries.. This uprising is their work. In investigating the cause of the uprising two or three missionaries have been arrested and have been examined..... There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy.. So the greater part of the 300000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

present  
These missionaries look upon the Korean as they did upon the old Korean, and they consider it proper for the Koreans to say anything they want if only they enter the Christian schools. They take the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people.

However the missionaries have tried to apply the free customs of other nations to these Korean people who are not wholly civilized. From the part that even girl students in Christian schools have taken it is very evident that this uprising has come from the missionaries.

Behind this uprising we see the ghostlike appearance (tok-gabi) waving his wand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes? The missionaries and the head of the Chun-Do-Kyo. These missionaries who have come out to Korea--their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of some 300 Yen per year, and they have crept out, as reptiles on their belly, as far as Korea. There is nothing of good that can be said of their knowledge, character and disposition.

These messengers of God are only after money and are sitting around their houses with a full stomach. The bad things of the world all start from such trash as these. They plan their dirty work and got into league with the Chun-Do-Kyo. If we take all this into consideration these missionaries are all hated brutes.

7/11/11

The first part of the report is a general statement of the work done during the year. It is followed by a detailed account of the various projects undertaken, and a summary of the results obtained. The report is written in a clear and concise style, and is well organized and easy to read.

The second part of the report is a detailed account of the various projects undertaken during the year. It is divided into several sections, each dealing with a different project. The first section deals with the work done on the design and construction of a new machine. The second section deals with the work done on the investigation of the properties of a new material. The third section deals with the work done on the study of the effect of temperature on the rate of reaction of a certain chemical.

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11111

Mar. 13

### KOREAN INDEPENDENCE MOVEMENT SPREADING.

#### JAPANESE STRIP THEOLOGICAL STUDENTS AND TIE THEM TO CROSSES.

[BY PACIFIC CABLE—EXCLUSIVE DISPATCH.]  
PEKING, March 12.—Information received here is that the Korean independence demonstrations were more general than officially admitted by the Japanese. All classes in every part of the country come within the scope of the movement. The Japanese expected trouble March 3, the occasion of the funeral of Prince Yi and called a large number of gendarmes from the outlying stations into Seoul.

The Korean Nationalists, knowing this, staged their independence day March 1 and when every town and village in the country had its own parade demonstration in favor of Korean independence the Japanese were unprepared. However, their authority regained its equilibrium and struck hard and quickly, thousands of demonstrators being arrested though Japanese reports speak of hundreds. The gendarmerie arrested a number of students of the Pingyang Presbyterian Theological School, who were not connected with the movement, stripped them, tied them to rough wooden crosses exclaiming that as their Father had borne the cross they, too, should have the privilege of bearing it.

At present the Japanese seem to have the Korean independence movement under control, but underneath the surface the whole country is seething. The Korean nation accepts only one solution. It is that Japan at the Paris conference offer Korea its independence subject to Japan's advisory control until such time as the League of Nations deems the Koreans fit for absolute self-government.

Composltype Inventor Dies.

[BY A. P. NIGHT WIRE.]

BAL...

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## SQUEEGEE TREAD Tires



*Justing  
Muffin  
March 5.*



# KOREAN PLEA SENT WILSON

*Col Times March 12, 1919*

[BY A. P. NIGHT WIRE.]

WASHINGTON, March 16.—President Wilson has been asked by the Korean National Association to initiate action at the Peace Conference looking to independence of Korea, with the country to be guided by a mandatory until the League of Nations shall decide it is fit for full self-government.

A copy of the letter to the President was published here today by Syngman Rhee, who, with Henry Chung, are the authorized delegates of the association in the United States. At the same time there was also issued a letter addressed to the Peace Conference asking that Korea be freed from Japanese domination and given full freedom eventually. This letter was sent to the State Department for transmission to Paris.

Both letters assert Japan established a protectorate over Korea in direct violation of treaty obligations and that since that time the country has been misruled, its natural resources exploited for the benefit of the Japanese, its literature suppressed and its religious worship supervised.

Mr. Rhee announced today that also, on behalf of the Korean Association, representing all Koreans living abroad, he had sent com-

munications to the American and British governments asking that they use their good offices with the Japanese government to see that Koreans arrested in independence demonstrations this month be not cruelly treated.

The message to the American State Department said:

"According to private cablegram received from the Korean headquarters, Shanghai, China, some 3,000,000 Koreans, including the members of 3000 Christian churches in Korea, have declared independence of Korea, March 1 at Seoul, Jyengyang, and other centers. As a consequence Japanese authorities in Korea have arrested more than 1000 men connected with the movement, inflicting upon them inhuman punishment. We take the liberty to ask you in the name of humanity to use your good offices with the Japanese government to see that these patriotic men shall not be cruelly treated or their lives forfeited unjustly."

# WE FROM

## 20,000,000 PLEAD KOREA'S LIBERTY, IS DECLARATION

By Associated Press

SEOUL, March 12.—The declaration of Korea's independence says it represents the voice of 20,000,000 persons, speaking in the name of justice and humanity.

"We are no mean people," the declaration continues. "We have 43 centuries of history as a distinct self-governing nation. It is our solemn duty to secure the right of free and perpetual development of our own national character, adapting themselves to the principles of the reconstruction of the world."

"It is nearly 10 years since for the first time in our history we put on the yoke of another nation and were made the victim of the cursed militaristic imperialism of the world."

The declaration continues that it is the duty of Koreans to secure their independence, to wipe out injuries, get rid of their present sufferings and "stir up the national spirit and vitality, so long suppressed by the unjust regime of Japan, and give our children eternal freedom instead of a bitter and shameful inheritance. We shall fight to the last drop of blood in the great cause of liberty."

It is asserted in the declaration that there is no intention on the part of the Koreans to avenge themselves against Japan.

The two nations, the declaration continued, ought to and must enter into new relations of friendship and happiness. Moreover, it says, with a view to maintaining peace in the far east the independence of Korea is of deep significance, for continued occupation of Korea is liable to provoke more suspicion and fear against Japan in the minds of the 400,000,000 people in China.

# DESPERATE BOLSHEVIKI WIPE OUT TWO JAP COMPANIES IN FIERCE STRUGGLE IN SIBERIA

*J. P. ...*  
*Mar 12 1919*

[BY CABLE AND A. P.]

VLADIVOSTOK, Tuesday, March 4. — Two companies of Japanese troops virtually were wiped out by the Bolsheviki in fighting near Stramskoc, fifty miles northeast of Blagoviestchenk, February 26. Two hundred and fifty men were engaged. Maj. Tanaka, commanding the Japanese troops, was killed.

In a battle March 3 at Pralovka, thirty miles to the north, the Japanese suffered ninety casualties. In the two engagements the Bolsheviki left 600 dead on the field.

The campaign against the Bolsheviki has gathered force. It began early in February with a battle near Pochkaleo. The enemy then moved north through Ilxiev and rallied at Skhamska. Though greatly outnumbered, the two Japanese companies engaged the Bolsheviki, but were defeated.

The enemy afterwards moved southeast to a point ten miles east of where the first engagement occurred. Here he was engaged by a reinforced Japanese column. The operation is continued, with the enemy moving southeast, pursued.

ARCHANGEL, Saturday, March 15. — Bolshevik forces made a determined attempt Friday to cut the communication between the American and Allied columns on the Dyvina and Vaga rivers, but their attack was repulsed with heavy losses. The enemy lost fifty-seven dead and four prisoners. The Allied casualties were one soldier wounded.

SHANGHAI, Friday, March 14. — Thirty persons were killed and forty wounded at Sungehun, Korea, on March 1, according to an account of the disorders in that country published in a Japanese newspaper at Seoul and translated by Reuter's agency.

At the village of Suhcung, south of Pingyang, four gendarmes fired on a mob until their ammunition was exhausted, fifty-one persons being killed, the account states. The mob eventually killed the gendarmes. At Yangdok, twenty rioters were slain in an engagement. The activities of girl students throughout the demonstrations in Korea are emphasized by the newspaper, which also makes particular mention of the fact that at Anju, two Korean gendarmes discarded their uniforms, joined a crowd and shouted "Long live Korea." The Japanese guards thereupon fired, eight persons being killed and thirty wounded, four mortally.

The localities mentioned in the foregoing dispatch would seem to indicate that the disorders in Korea

## BLAME CLASH ON JAPANESE

### American Marines Not at Fault in Recent Disorders at Tien Tsin.

[BY CABLE AND A. P.]

PEKING, Friday, March 14. — While early reports from Tien Tsin suggested that American marines were to blame for the recent disorders there, later reports would seem to show that the Japanese were also at fault.

It is claimed that Japanese military guards entered the French concession and there seized two Americans. When American officials inquired of the Japanese police authorities, if any Americans were being detained, they were given a negative answer, according to a report. Later American officials found two Americans in a police station, one of them lying almost naked in the yard, calling for water. The Japanese were induced to send the injured man to a hospi-

tal and an American Consul refused to leave the station until the other man, a corporal, had been released. This demand was finally granted. The American Consul was stoned by Japanese as he drove away from the station, it is said. When the American marines entered the Japanese concession, they are reported to have attacked a visitor.

On Thursday evening American marines who were entering a moving-picture theater in the French concession were attacked by a crowd of Japanese armed with sticks. They managed to enter the theater, the proprietor of which telephoned for the French police, who dispersed the Japanese.

The situation at Tien Tsin is said to be tense. The matter has been referred to the French Legation here.

Diet.

## MILITARY PACT BARED BY CHINA AND JAPAN.

[BY CABLE AND A. P.]

PEKING, Friday, March 14. — The military convention made between China and Japan in 1918, with a hitherto undisclosed extension signed last month, providing for termination of the agreement on the signing of the peace treaty, was made public simultaneously in Peking and Tokio. More than twelve treaties are to be published in the Chinese and Japanese capitals. These include two agreements between the Chinese government and the British Marconi Company and two with the Siemens-Carey Company of the United States regarding railways and canals.

## FOUR RUSSIANS STABBED.

MEETING.

HELLSCHAF. meeting of the staff will be held on March 14, 1919, at the old German Consulate. The German Consulate will be the receiving office of officers. It is expected to be a full meeting.

W. LIANG, Director, in Charge of Property.

Completed house at Point of particular interest. & T. TIMES.

E.

RESIDENCES. Built, on near crown of corner of Hakkwai Suing China the Taels 40,000

SMITH. Moorings, Course Road

Concern: our Foreigners of proper estate M. D.

4. 46 Davenport Concession.

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ОБЪЯВЛЕНИЕ.

На основании ст. 1 отбѣла Устава Общественнаго Управления Русской Концессии въ Тяньцзинь, Общее Годовое Собрание Налогаплательщиковъ Концессии созывается на четвергъ, 27-ое Марта 1919 года, въ 5 часовъ пополудни, въ зданіи Общественнаго Управления.

Россійскій Генеральный Консуль въ Тяньцзинь П. Тидеманъ.

Consular Notification.

The Annual General Meeting of Ratepayers of the Russian Concession, Tientsin, is hereby convened under Article V, Paragraph 1, of the Municipal Regulations, for Thursday, March 27th, 1919, at 5 p.m. in the Board-room of the Russian Municipality.

P. H. TIDEMANN, Consul General for Russia.

HOUSES TO LET.

Superior detached residence on No. 9, Woodrow Wilson Street, fully furnished, immediate occupation, also 1 fully furnished House at Pei Tai Ho, situated in West End, immediate occupation. Apply to W.H.H. Box No. 1596, c/o P. & T. Times.

HAI-HO CONSERVANCY COMMISSION.

The Hai-Ho Conservancy Board invites tenders for delivery of a Trailing Hopper Dredge. Detailed specifications can be obtained on application to the undersigned.

F. HOSSEY-FRERE, Secretary.

LAND FOR SALE.

Land for sale in the French Concession between rue du General Pelacois-rue Fontanier and rue Sabouraud 14 Mows 520 Apply: Syndicat Industriel & Commercial, 5 Rue Dillou.

TO LET.

DWELLING Houses or Offices on Victoria Terrace. This property has been purchased by The Hong Kong Land Co., Ltd. For particulars apply to THE HONG KONG LAND CO., LTD. ROTTINGHAM & Co., Agents and General Managers, 9 Victoria Road

TO LET.—House on Meadow Road. Recently renovated and decorated. Two bathrooms. H. & C. Water. Modern Conveniences. H. W. Heating. Immediate occupation. Apply WILSON & CO.

TO LET.—"FALKLAND VILLAGES." For Foreign occupation only. New houses on North side of Bruce Road. Heating and Modern Sanitary Arrangements. Immediate occupation. Apply to WILSON & CO.

TO LET.—One two-story dwelling house, next to Russian Park, with six rooms and all modern conveniences (Steam heating, 2 bathrooms, etc.) partly furnished. Apply to A. Gallusser & Co.

The Kailan Mining Administration has for immediate sale about two hundred thousand acacia (Robinia Pseud-acacia) seedlings. Applications for purchase should be made to Land Department, Tientsin.

BRITISH MUNICIPAL COUNCIL.

METEOROLOGICAL REGISTER. Thermometer 1919. Last year This year. March Min 27° Max 10° Min 27° Max 59°

Others Official Notices, etc., will be found on pages 3 and 10.

TELEGRAMS.

GENERAL NEWS.

FORMATION OF A GREEK ARMENIA DEMANDED.

(Through Reuter's Agency.) (American Press Wireless.) Lyons, March 12. The Armenian patriarchs at Constantinople have sent a memoir to M. Veuzelet for transmission to the Peace Conference. The following are the principal passages it contains: We demand to live no longer under the Turkish Government and we declare that we shall never submit to it. We demand to be reinstated in our historic domains. In case Greeks and Armenians cannot all be comprised within the limits of our respective States we proclaim that our most ardent wish is that these populations may live under a Greek or Armenian Government according to necessities. We demand the formation of a Greek Armenia with ample access to the Black Sea and the Mediterranean, and we Greeks declare that it would be a great satisfaction to us if Cilicia were wholly incorporated in the other vilayet and all allowed to develop freely. We demand the restitution to Greece of all that was taken from her by force, and we Armenians declare that we desire to see the vilayets of Aidin and Broussa and the Sandjaks of Bicha incorporated in Greece. Thus our countries united will become two most powerful factors of peace, progress and civilization in the East. We demand the accomplishment of one of the finest among the deeds of justice and reparation, and we are fully convinced that in so doing we are serving the interests of humanity besides those of our respective nations.

SPARTACISTS TAKE REFUGE IN LUNATIC ASYLUM.

VIGOROUS MEASURES BY THE GOVERNMENT.

(American Press Wireless.) Lyons, March 12. Spartacist sedition is being carried on in the Eastern and Southern suburbs of Berlin. Neukoelin and Lichenberg are the two chief Spartacist strongholds and the Spartacists have adopted a new tactic which appears to have given them satisfactory results. When they see they are going to be captured they run away and abandon their arms so as to escape the rigours of court-martial. The Government troops are progressing, but slowly, and the military authorities have sent for more reinforcements. It seems that a few days more will be necessary to restore the situation. On March 10 the Government troops occupied Lichenberg. On their arrival most of the insurgents took to flight; others sought shelter in a lunatic asylum, where they attempted to organize but were soon compelled to surrender. On the same day the Spartacists tried a new attack which completely failed. Most of them retired in disorder but the Spree in the district of Rummelsberg, Johannis, Schoenwaere and Friedrichshafen are in the hands of the Government troops. The few Spartacists who remained in the town are trying to create disorder there. They have blockades in some of the streets. The vigorous measures ordered by Noske are being executed. Thirty rebels have been shot and the Marine Division has been abolished.

MISSIONS TO LITHUANIA.

Allied Missions are going to Lithuania from Kovno. The Provisional Lithuanian Government is awaiting the arrival of three Allied Missions, the French Military Mission, the British Mission and the American Mission for the provisioning of the country. The French Military Mission is to start from Paris. It will comprise about twelve officers under the command of Colonel Reboil.

GOURAUD LEAVES STRASSBURG.

General Gouraud, Commander of the 4th French Army, left Strassburg for Colmar with his headquarters staff. This move is the consequence of the re-establishment of conscription in the army corps of peace time to be substituted for the war formations of the Strassburg Municipal Commission. M. Fersdorf, alluding to General Gouraud's departure, thanked him again in the name of the population for the splendid hours which Strassburg owes him and his troops. The municipality intends to offer

an artistic souvenir to General Gouraud; besides the portraits of Generals Gouraud and Hirschau will be painted in the town exchange and exhibited in the galleries of Rohan Castle.

RESTORING LOOTED ART TREASURES.

The museums in Brussels in which have been deposited the art treasures which the Germans stole from museums and castles in North France are being gradually emptied of such treasures. According to information received by Le Temps Lille has just received three vans loaded with pictures from its own museum, while two vans loaded with all sorts of stolen goods taken from the region of Haut have been sent to this town. Ten more have been unloaded at Valenciennes, and the boxes of goods deposited in the vaults of the museum. The contents of these boxes will soon be verified in the presence of German delegates by delegates of the French Government. Their contents comprise among other rare and valuable collections the most precious manuscripts of the museums and archives of the French Northern Departments, medallions carved in wood, stolen from St. Gerys Church, belfries taken from Cambrai Guildhall and some splendid furniture belonging to the Prince of Monaco and other rich persons living in that region. The pictures and statues stolen from the museums of Douai, Valenciennes and Lille will shortly be sent back from Brussels.

FRENCH GOVERNMENT REVENUE.

The produce of taxes and State monopolies in France for the month of February 1919, amounts to 413,411,000 francs. This represents an increase of 119,961,900 francs compared with the same period of last year. Compared with the same period before the war it shows an increase of 180,642,800 francs.

UKRAINIAN REPRESENTATION.

The Ukrainian delegates in Paris who have been awaiting in Bernese an authorization from the French Government to come to Paris in order to lay their claims before the Peace Conference have now received that authorization and will shortly arrive in Paris.

GREEK AND FUTURE OF THRACE.

The Commission of Greek officers heard the Thracian representatives, Mr. Wavartus, former Deputy to the Ottoman Parliament, and Mr. Antoniadis, an engineer born in Adrianople. The memorandum presented by Mr. Antoniadis deals with the part played in Thrace by the Greeks with regard to the economic life of the country and insists upon the fertility of that region where European industries and capital might be engaged in a very profitable way, such as agricultural industry, manufacturing industry, commercial industry etc., while the Turks' position is very different. It also gives detailed statistics on the agricultural production in Thrace, showing that this country may become a great exporter of cereals directly an era of liberty begins there and some great industrial work is done.

PRESIDENT WILSON'S PLANS.

President Wilson is feeling more vigorous than at any time previously. Since his departure he has devoted some time to the approaching talks in Paris. The progress made in Paris during the President's absence encourages the hope that he will be able to make his stay shorter than was expected. President Wilson is planning to expedite the Conference as much as possible. For the first time in many days Dr. Grayson was willing for President Wilson to attend the movies, which he did to-night. A new escort of destroyers from the Azores came up this afternoon and joined the George Washington. President Wilson devoted to-day to winding up all loose business ends preparatory to his arrival in France. He hopes to arrive at Brest sufficiently early on Thursday to enable him to continue his journey to Paris the same night, reaching there on Friday morning. It is expected now that the plenary session will be called within a week of his arrival, when the labour and other committee programmes will be submitted. The President is also expected to meet the Supreme War Council possibly on Saturday when he will make known his position. The military and naval matters already debated and their results

are by the German delegates will enable the portraits of the Preliminary Peace Treaty to be signed.

ACTIVE PREPARATIONS.

President Wilson has taken up active preparations for the Peace Conference and is exchanging wireless messages with labour representatives, and he hopes to clear up some important questions which have been pending at the Conference during his absence in the United States.

A wireless message from the George Washington says that the steamer is being delayed by a stiff breeze blowing hard on a heavy sea. It is expected that she will arrive before Thursday March 20.

DANISH & POLISH PROBLEMS.

THE SUB DIVISION OF SCHLESWIG.

Paris, March 4. Good progress has been made with the Danish and Polish problems. It is understood that the Poles, provided they are ensured a corridor to the sea, might be willing not to insist upon the incorporation of the town of Danzig, contenting themselves with Eckenwerde instead.

Concerning the Danish claims, the procedure contemplated is that the Duchy of Schleswig will be divided for the purpose of settlement into four zones. In the first zone, adjacent to the Danish frontier, the population will shortly be consulted by a plebiscite on their wish to return to Denmark. In the next zone the plebiscite will be postponed for six months. In the third zone the Allies contemplate military occupation. The fourth zone, including the Kiel Canal, will remain German.

CHINA AND THE PEACE CONFERENCE.

Paris, March 4. The Chinese Press Bureau has issued a Note stating that probably the Chinese claims at the Peace Conference will include, in addition to the Kiaochow Question, the revision of the Sino-Japanese Treaties of 1915, Consular jurisdiction and extraterritorial rights, Customs Tariff, Foreign Consuls, Boxer Indemnities, the so-called zone of commercial influence, and the Open Door policy.

FRANCE AN EARNEST CONVERT.

Paris, March 4. The progress of President Wilson's trip to America is followed by the closest interest in France, which is significant of the greatly improved feeling of the French towards the idea of the League of Nations.

JAPAN'S PART IN THE WAR.

Paris, March 4. Shunkichi Akimoto, the correspondent of the Yomiuri, states that Japan's part in the war was directed by a sense of duty and honour. Her exertions extended beyond the prescriptions of the Alliance, and her financial aid was appreciable.

THE PEACE CONFERENCE.

AN OLD CONCEPTION BURIED.

Paris, March 5. The French newspapers make no concealment of their disappointment at the delay in setting the Military terms of the preliminary peace Treaty. Marshal Foch was asked to take back his report and make a clearer distinction between measures of control of a provisional character and those of a more permanent description. It also appears that Allied experts are not unanimous regarding Naval conditions, notably as to the question of the fate of the German Fleet, owing to a good deal of criticism in French political circles of the English suggestion of the total annihilation of the German Fleet.

All circles of the Conference follow events in America with the closest attention, since the success or failure of the League of Nations depends upon the willingness which President Wilson finds in the United States. Paris feels that the old conception of two separate Hemispheres, according to Monroe, has gone for ever. In spite of inevitable delays, the Allies are practically at one on every German question.

TENDER SUSCEPTIBILITIES.

A member of the Chinese Peace Delegation stated that China wants freedom for independent development within her borders, and has no outside claims. It hurts the feelings of the younger generation of China to see foreign garrisons in Peking.

FRANCE, THE U.S. SENATE, & LEAGUE OF NATIONS.

OPINIONS IN PARIS.

Paris, March 6. According to the French papers Mr. Lloyd George is expected to take up the questions concerning the

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BIRTH.

HAWKINGS.—At 30 Guilou Road, Shanghai, on March 8th, 1919, the wife of Lieut. W. J. Hawkings, of a daughter.

Peking & Tientsin Times.



"Comitas Inter Centes."

ESTABLISHED 1894. RUSSIAN MUNICIPALITY. BRITISH MUNICIPALITY. FRENCH MUNICIPALITY.

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SUBSCRIPTION RATES.

Table with columns for LOCAL AND DOMESTIC and FOREIGN, and rows for One year, Half year, Three Months, and One Month.

Tientsin, Friday, March 14, 1919

IS IT NOTHING TO YOU?

Subscriptions are appealed for, for the KING'S FUND for DISABLED SOLDIERS and SAILORS.

HAVE YOU SENT YOUR SUBSCRIPTION to A. B. Lowson, Esq., Hon. Treasurer, c/o Hongkong and Shanghai Bank, Tientsin?

THE FRACAS.

WE give our readers elsewhere in this issue the authentic versions of each of the two Parties chiefly concerned in the lamentable occurrence on Wednesday night in the French Concession. We have given both sides every opportunity of stating their cases as fully as they wish, and leave it to our readers to apportion the blame for the incidents. We do not think they will need any guidance from us in passing their verdict, for the facts themselves are sufficiently eloquent. And, since the strong comment that certain aspects of the episode would otherwise imperatively call for would achieve no useful service but would rather conduce to a grave exacerbation of the already very high feeling running in certain quarters, it is the wisest course to let the facts speak for themselves. One important aspect of the subject we cannot refrain from touching upon. The American Military Authorities, in view of the trouble on Tuesday night, issued an order forbidding American troops to enter the Japanese Concession on Wednesday, and endeavoured to ensure that this order was observed by stationing a Provost Guard on Rue Chaylard, some little distance from the boundary of the Japanese Concession. The Japanese Authorities presumably were alive to the high feeling that was current among their nationals, and surely the dangerous possibilities of this excitement re-

quired that for the maintenance of order unusual precautions should have been taken, even to the extent of prohibiting their nationals from leaving their own Concession after nightfall until the excitement had subsided. Additional point is given to this necessity by last night's occurrence outside the Empire Theatre, where a number of Japanese civilians, armed with heavy sticks, gathered with the evident intention of waylaying any American soldier in uniform and attacking him. We understand that attacks were in fact attempted. The incident has been referred to the Legations concerned in Peking, and will, we assume, be the subject of close investigation in due course.

A HISTORIC DOCUMENT.

WE received a visit yesterday afternoon from a well-known foreigner who has returned from Korea. He happened to be in one of the larger centres in the country when the Independence Movement was inaugurated, and was able to afford us valuable first-hand information upon the true state of things in Korea. The traveller also brought with him many authenticated documents relating to the movement and describing the manner in which the Japanese Authorities are endeavouring to quell the outbreak. Unusual pressure of work, largely owing to the deplorable incident of Wednesday night, prevents us from an extensive and methodical scrutiny of these documents and claims upon our space are too heavy to permit of their publication in this issue. They will appear to-morrow. To-day we have to content ourselves with publishing a translation of the remarkable Declaration of Independence with which our visitor supplied us. The loftiness of tone, the studied restraint, and the prophetic vision of this document accord to the Declaration a strange dignity and power, and the spirit of patriotism and sense of nationality displayed are very striking. The document follows:—

We now proclaim to all nations of the world, the independence of Korea, and the liberty of the people; and announce to our children and grandchildren the great principles of human equality, and the everlasting right of self-preservation.

With a history of ten thousand years, the nearly twenty million people of this land sincerely and joyfully unite to make clear this declaration, and to open up the liberties of the people for the future as well as for the present, we take this stand and show forth the true heart of man.

The world is changing. It is a great opportunity. We follow it. And it is the decree of God that at this powerful age all men should have the right to strive for the power of life and preservation. In all the world nothing can stop or hinder us from this.

From ancient ages, for some thousands of years of history, a heritage of the policy of force and might has been received, and because of this for the last 10 years we have been held in bondage by an alien race, and have been forced like the sacred victims of old to taste the bitterness and oppression of this policy, and how often have our rights of self-preservation been torn from us and destroyed? How often, when our hearts would arise have we been stopped? How often has the honour of our people been abused? And can we lose this opportunity at this great wave of progress of a new world?

Now indeed if we wish to dispel our long grief, if we wish to put away our bitter anguish, if we wish to be united and strong in the future, if we wish to establish again the rights of our country and the hearts of our people, if we want to make it possible for every man to do his duty, if we do not wish to leave a bitter and disgraceful heritage to our poor children, if we wish after generations to receive great blessings, with all speed let the people assert their independence and let each one of the millions of Korea, with fixed intention, with the spirit of men, with the true heart of the present age, with a righteous host, with the weapons of right principles, let us advance, and no force can break us, nor will we go back or give up our fixed intention.

Since 1876 when we entered into treaty relations, at many times and in many ways, the strongest covenants, have been made only to be disregarded. We do not now point out Japan's sin of insincerity, but more than this. Although scholars on the platform, and the Government with definite promises said they would regard our land as a colony, yet they have looked on our literary men as ignorant people and have sought by conquest to quickly possess our land.

For a long time the progress of society has been blocked. They have not regarded the high aspirations of the people's hearts. Yet Japan should not be blamed for her lack of righteousness.

But we should attend to our own affairs, and not be quick to fault others; and if we give careful attention to the present, we will have no time to criticize old wrongs.

To-day there is only one duty for our men, that is to establish ourselves, and surely not to injure others. By the same decree of our own conscience, we must open up the new life of our own household, and not indeed because of old hatred or some temporary feeling, seek to expel others. The old thoughts and old policies, that have bound the policy of the Japanese Government, into an unmutual and unreasonable condition, must be swept away, and this condition must be changed to a rational and reasonable one, by the fountain of correct principles.

In the first place, the people should urge that the results of this insincere fulfilment of the two treaties should be done away, that the oppression should cease, the unjust discriminations, and empty shows, should come to an end. This way, of uniting the peoples of two countries, and benefiting one and injuring the other must for ever disappear with a spirit of honesty, and true principles and follow feelings must establish a new and friendly state. Is it not clear to you that this will be a short way to keep off evil and bring blessing? And not only for the millions of Korea but in this way, we may be able to help in keeping a lasting peace in the Orient.

These things are here being speaking of are vital to the peace or danger of the Orient; they concern the salvation of the 100,000,000 millions of China, as they face Japan, with a danger, fear, and hate, that has become so strong that the fruitsage may be that the entire Orient may move on together to destruction.

Since this is so, to-day we, the people of Korea, have declared our independence; that by means of this Koreans may be enabled to pursue the illustrious life of right and duty; Japan may be enabled to completely fill her important obligation of supporting the Orient; and China, by means of this may be enabled also to escape from the terrible dream of fear. Again the important preservation of the peace of the Far East is one step in the direction of world peace and human happiness. Should not this move men?

Behold this new world is opening up before your eyes! The age of force is passing away, an age of righteousness is coming. The spirit of human rights is to enlighten human history. As we spring there is a new world to the world and all things revive. The stagnation of winter gives way to baby breezes, and the warm sun shines, and life moves again. The world changes, and our people seek to ride on the wave of human progress, without fear.

By obtaining our liberty, we will have a more abundant life and happiness; so let us unite the people's powers in this effort for independence.

We earnestly strive with a good conscience; we preserve together the true principles, united, we advance, old and young, men and women; putting away sadness, we rise in action, like a mighty host, to make a new and happier life.

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To-day we seek to establish correct principles, human rights, preservation of life, and an illustrious

ous people, and so while asking for our liberties, decide never to give up. We also agree that to the last man, and to the very end, we will joyfully show forth this true obligation of the people. In all our movements, we agree to emphasize the importance of orderly conduct, that by this, our purpose and aims may be clearly known to be correct.

Captain Alexander Gemmill, poison expert, Royal Engineers, belonging to Edinburgh, has just died. He was a martyr to his military duty. An analytical chemist, following a year in command of a contingent he was appointed to the command of the anti-gas school in the Scottish Command. In 1917 he was transferred to the anti-gas department, London, where he conducted research work under Lt.-Col. E. F. Harrison, C.B.E., who, as stated recently, died as the result of experiments in air charged with poison gas. Capt. Gemmill is the second victim of these poisonous gas. Gemmill & Col. Harrison were one of a small band of officers and N.C.O.s., nearly all chemists, who when they were risking death by slow poisoning to insure better protection for our troops against the German gas. In testing every kind of gas, gas mask, and gas mask, these self-sacrificing men went into chambers filled with poison gas daily. As a result of their work Britain was from 1915 always six months ahead of the Germans.

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With a history of four thousand years, the nearly twenty million people of this land sincerely and loyally unite to make clear this declaration, and to open up the liberties of the people for the future as well as for the present, we take this stand and show forth the true heart of man.

The world is changing. It is a great opportunity. We follow it. And it is the decree of God that at this powerful age all men should have the right to strive for the power of life and preservation. In all the world nothing can stop or hinder us from this.

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For a long time the progress of society has been blocked. They have not regarded the high aspirations of the people's hearts. Yet Japan should not be blamed for her lack of righteousness.

But we should attend to our own affairs, and not be quick to hate others; and if we give careful attention to the present, we will have no time to criticize old wrongs.

To-day there is only one duty for our men, that is to establish ourselves, and surely not to injure others. By the stern decree of our own conscience, we must open up the new life of our own household, and not indeed because of old hatred, or some temporary feeling, seek to expel others. The old thoughts and old powers, that have bound the policy of the Japanese Government, into an unnatural and unreasonable condition, must be swept away, and this condition must be changed to a natural and reasonable one, by the fountain of correct principles.

In the first place the people should urge that the results of the unsuccessful union of the two countries should be done away, that the oppression should cease, the unjust discriminations, and empty shows, should come to an end. This way, of uniting the peoples of two countries, and benefiting one and injuring the other must for ever disappear with a spirit of bravery, old errors must be corrected, and true principles and fellow

feelings must establish a new and friendly state. Is it not clear to see that this will be a short way to keep off evil and bring blessing? And not only for the millions of Korea but in this way, we may be able to help in keeping a lasting peace in the Orient?

These things we have been speaking of are vital in the peace or danger of the Orient; they concern the relation of the 400,000,000 millions of China, as they face Japan, with a danger, fear, and hate, that has become so strong that the fruitage may be that the entire Orient may move on together to destruction.

Since this is so, to-day we, the people of Korea, have declared our independence; that by means of this Koreans may be enabled to pursue the illustrious life of right and duty; Japan may be enabled to completely fill her important obligation of supporting the Orient; and China, by means of this may be enabled also to escape from the terrible dream of fear. Again the important preservation of the peace of the Far East is one step in the direction of world peace and human happiness. Should not this move men?

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By obtaining our liberty, we will have a more abundant life and happiness; so let us unite the people's powers in this effort for independence.

We earnestly strive with a good conscience; we preserve together the true principles, united, we advance, old and young, men and women; putting away sadness, we rise in action, like a mighty host, to make a new and happier life.

## A THREE FOLD PUBLIC AGREEMENT.

1. To-day we seek to establish correct principles, human rights, preservation of life, and an illustrious people, and so while asking for our liberties, decide never to give up.
2. We also agree that to the last man, and to the very end, we will joyfully show forth this true obligation of the people.
3. In all our movements, we agree to emphasize the importance of orderly conduct, that by this, our purpose and aims may be clearly known to be correct.

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NO FOREIGNERS IMPLICATED  
IN KOREAN UPRISINGS

The *Japan Advertiser* reproduces from the *Hochi*, a Tokyo daily, a statement attributed to Mr. Midori Komatsu, former Director of Foreign Affairs of the Government-General of Chosen, concerning the recent Korean uprisings at Seoul and elsewhere. The *Hochi* introduces Mr. Komatsu's statement with a rumour that seven American missionaries have been arrested on suspicion of having instigated the Korean demonstrators. This rumour is an entirely groundless as some of the accusations laid by Mr. Komatsu in the statement attributed to him.

It is very probable that Mr. Komatsu has not been correctly quoted. Having lived at Seoul and had long experience with foreign missionaries in Chosen for many years, Mr. Komatsu ought to know better and should be the last man to make any such remarks as are attributed to him. Most probably the representative of the *Hochi*, who interviewed him on the affair, held the idea, so prevalent among many Japanese pressmen, that foreigners were at the back of the Korean rioters, and under the influence of this erroneous notion interpreted Mr. Komatsu's harmless statement in a way congenial to his liking. It is inconceivable that Mr. Komatsu made such foolish remarks against foreign missionaries as the following:

"Whenever disturbances occurred in the past they assumed an unconcerned air, without even doing so much as issuing warnings or advice to their congregations to show their respect for authority and to prevent themselves from being implicated in the trouble. Nay, they even showed a sympathetic attitude towards such disturbances. They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea. While engaged in Christian propaganda work, the American missionaries run schools, and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them, this having an evil influence upon their undeveloped minds, which are consequently tainted with excessively radical ideas.

"The American missionaries include in their number some who have no sound judgment and discretion. Such people confuse the ideas of the Koreans, who are in a similar mental condition as those Japanese students who are now making an outcry for democracy, without understanding what this stands for. As a result, some Korean converts to Christianity are so senseless as to have recourse to radical action."

Mr. Komatsu knows quite well and, while

and so forth. It is simply absurd to impeach the American missionaries, who are probably among the least responsible for this offence, if the diffusion of advanced ideas may be so called, as being the parties chiefly responsible for it. Finally with regard to the remark that "the American missionaries include in their number some who have no sound judgment and discretion," we may say that even the worst of them has enough good sense and judgment not to utter such silly and indiscreet remarks.

In this connection it is interesting to note that the *Japan Advertiser*, quotes, in the same issue in which it reproduces Mr. Komatsu's alleged statement, Dr. Seiji Hishida, who was in the service of the Foreign Affairs Bureau under Mr. Komatsu, as having remarked: "The reports in circulation that the Christian teachers in Korea are the instigators, or at least leading participants in the rioting in Korea is an old story and quite absurd. It is foolish to say and repeat that the Christian teachers are inciting the Koreans to insurrection, although it is the usual thing that is charged every time there is a little trouble." We are in a position to endorse Dr. Hishida's statement and positively assert that no foreign missionaries are implicated in the recent trouble.

In an interview a representative of ours had with Mr. Katsuo Usami, Director of Internal Affairs, Mr. Usami declared that he was satisfied that no missionaries were concerned in the disturbances. This clear statement by a high and responsible official of the Government ought to dispel any erroneous suspicion that may still linger concerning their attitude. But if more explicit vindication is needed, here it is. It is the gist of a public statement given by Mr. Sogai Kokubu, Director of Judicial Affairs:

"Rumours have been rife that foreign missionaries incited the disturbances or at least showed sympathy with the rioters. These rumours owe their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of mission schools and so it is not to be wondered that they gained currency. But that they are entirely groundless has been established by the result of investigation into the matter conducted by the judicial authorities. They have carried out thorough and strict inquiries concerning it and are satisfied that

a band of 300 Christian rioters attacked the Gendarme Station about 11.30 a.m. on Tuesday, throwing stones and behaving themselves very violently. Seeing no prospects of their peaceful withdrawal the gendarmes at last fired with the result that they ran away. Several Japanese and Korean gendarmes were injured while two rioters were killed.

OTHER PROVINCES ON TUESDAY

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NO FOREIGNERS IMPLICATED IN KOREAN UPRISINGS

The Japan Advertiser reproduces from the Hochi, a Tokyo daily, a statement attributed to Mr. Midori Komatsu, former Director of Foreign Affairs of the Government-General of Chosen, concerning the recent Korean uprisings at Seoul and elsewhere. The Hochi introduces Mr. Komatsu's statement with a rumour that seven American missionaries have been arrested on suspicion of having instigated the Korean demonstrations. This rumour is an entirely groundless as some of the accusations laid by Mr. Komatsu in the statement attributed to him.

It is very probable that Mr. Komatsu has not been correctly quoted. Having lived at Seoul and had long experience with foreign missionaries in Chosen for many years, Mr. Komatsu ought to know better and should be the last man to make any such remarks as are attributed to him. Most probably the representative of the Hochi, who interviewed him on the affair, held the idea, so prevalent among many Japanese, that foreigners were at the back of the Korean riots, and under the influence of this erroneous notion interpreted Mr. Komatsu's harmless statement in a way congenial to his liking. It is inadvisable that Mr. Komatsu made such foolish remarks against foreign missionaries as the following:

"Whenever disturbances occurred in the past they assumed an international air, without even doing so much as having warnings or advice to their congregations to show their respect for authority and to prevent themselves from being implicated in the trouble. Nay, they even showed a sympathetic attitude towards such disturbances. They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea. While engaged in Christian propaganda work, the American missionaries run schools, and diffuse foreign political and social ideas among the half-civilized people. The principle of liberty is recklessly advocated among them, this having an evil influence upon their undeveloped minds, which are consequently tainted with excessively radical ideas.

"The American missionaries include in their number some who have no sound judgment and discretion. Such people confuse the ideas of the Koreans, who are in a similar mental condition as those Japanese students who are now making an outcry for democracy, without understanding what this stands for. As a result, some Korean converts to Christianity are so careless as to have recourse to radical action."

Mr. Komatsu knows quite well and, while in office, frequently declared that foreign missionaries were very good friends and assistants of the administration in the past, as they continue to be, in the work of bringing peace and good order in this peninsula and of making Koreans good citizens of the Empire. It is not true to say that in the past they neglected or withheld their Korean congregations from being implicated in political troubles. On the contrary, they have always striven to make their followers law-abiding and, whenever occasion demanded it, were active in restraining them from going to extremes. It is not also true to say that they pay no attention to the interests of Japan, the sovereign of Korea. Well knowing that smooth co-operation with the Japanese authorities will bear fruit for the good of the Korean people, who naturally claim their chief attention, they have always shown themselves eager to assist in the execution of any plan drawn up by the authorities to subserve the welfare of the Koreans. The missionaries may not have undertaken to promote the interests of Japan in a direct way, for they are neither agents nor officials of the Japanese Government, but they have always done so in an indirect way. Further it is not true to insinuate that American missionaries are chiefly responsible for the diffusion of foreign political and social ideas among the Koreans. This cannot be possible, for all the schools and their management are under the strict supervision of the Government and all discussions of political subjects is vetoed in the classrooms. Not only so, but the American missionaries give political speeches from the pulpit. The idea that the American missionaries, besides being propagators of Christianity, are political teachers and agitators is simply preposterous. There can be no doubt that foreign political and social ideas of very advanced and radical form have found their way into Chosen. But it is easy to imagine that the channels through which these "dangerous" ideas are conveyed are many and various. They may come through newspapers, magazines, books, travellers from foreign lands, students returning from Japan and foreign countries,

and so forth. It is simply absurd to impeach the American missionaries, who are probably among the least responsible for this offence, if the diffusion of advanced ideas may be so called, as being the parties chiefly responsible for it. Finally, with regard to the remark that "the American missionaries include in their number some who have no sound judgment and discretion," we may say that even the most of them has enough good sense and judgment not to utter such silly and indiscreet remarks.

In this connection it is interesting to note that the Japan Advertiser, quotes, in the same issue in which it reproduces Mr. Komatsu's alleged statement, Dr. Soiji Hishida, who was in the service of the Foreign Affairs Bureau under Mr. Komatsu, as having remarked: "The reports in circulation that the Christian teachers in Korea are the instigators, or at least leading participants in the rioting in Korea is an old story and quite absurd. It is foolish to say and repeat that the Christian teachers are inciting the Koreans to insurrection, although it is the usual thing that is charged every time there is a little trouble." We are in a position to endorse Dr. Hishida's statement and positively assert that no foreign missionaries are implicated in the recent trouble.

In an interview a representative of our had with Mr. Katsur Utsami, Director of General Affairs, Mr. Utsami declared that he was satisfied that no missionaries were concerned in the disturbances. This declaration by a high and responsible official of the Government ought to dispel any erroneous suspicion that may still linger concerning their attitude. But if more explicit vindication is needed, here it is. It is the gist of a public statement given by Mr. Singai Kakumu, Director of Judicial Affairs:

"Rumours have been afloat that foreign missionaries incited the disturbances in at least showed sympathy with the rioters. These rumours are their origin to the fact that among the leaders of the rioters there have been found Christian pastors and students of mission schools and so it is not to be wondered that they gained currency. But that they are entirely untrue is proved by the fact that the result of investigations into the matter conducted by the authorities, although they have carried out thorough and strict inquiries concerning it and are satisfied that there is no trace whatever that foreigners instigated the disturbance. Nor is there any evidence that they knew beforehand of the occurrence of the trouble and gave support to the rioters. It is wrong to harbor suspicion against foreigners without justifiable ground. It is still more to be condemned to spread through the press false reports and baseless accusations against foreigners, fabricating such reports and accusations out of mere suspicion. Such acts will excite the ill-feeling of foreigners against Japan and may cause trouble in international relations. Should any foreigners be found guilty of sedition or similar offence, the authorities will have no hesitation in prosecuting them, but as none have been found to be responsible for the recent people, people at large should cast away whatever doubt they may still entertain against them."

KOREAN EMIGRANTS TO MANCHURIA.

Since the beginning of this year, it is reported, the number of Korean emigrants to Manchuria has been steadily on the increase. Some of them have gone to that country in bodies numbering one or two hundred. It seems that the bright prospect offered to the cultivators of rice in Manchuria is the chief attraction for their migration.

PERSONAL NOTES.

Mr. H. Takachi, local barrister, left town yesterday morning for Kungai on a professional journey. He will return on Sunday evening.

Mr. T. Ishihara, Prefect of New Wiju, arrived in town on Wednesday on official business.

AGITATION IN CHOSŌN

WHANGHAI PROVINCE.

On Sunday and Monday between 150 and 170 Christian converts held a demonstration in Sian District but were dispersed on each occasion after a little persuasion. At Aush

a band of 300 Christian rioters attacked the Gendarme Station at 11:30 a.m. on Tuesday, throwing stones and behaving in a most very violent way. Seeing no prospect of their peaceful withdrawal the gendarmes at last fired with the result that they ran away. Several Japanese and Korean gendarmes were injured while two rioters were killed.

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AFTERMATH OF KUNSAN TROUBLE

Prefect Amami of Kusan, says a message from that part, invited to the Prefectural Office Mr. Kim Hongu and several other influential Korean gentlemen on Monday last and explained to them the contents of the Governor-General's Instruction with regard to the recent disturbances, and asked their assistance to remove the misunderstanding prevailing among the Koreans. This seems to have had a very good effect.

UNREST IN CHINJU.

Agitators started a propaganda in Chinju, capital of South Kyongsangdo, on Monday, and unrest prevails in the city. The situation was thought critical on Tuesday and Wednesday. The police were constantly on the alert for untoward outbreaks.

SITUATION IN FUSAN.

As already reported, there prevailed unrest among a section of the Koreans to Fusanohin on Tuesday afternoon. On that occasion, two American female missionaries and two Korean Christian pastors were seen mingling with the crowd. The police considered their behaviour suspicious, and required them to go to Fusan Police Station for examination. Tuesday evening passed quietly, thanks to the strict police guard enforced. Unrest prevails among school pupils.

ARRESTED INSTIGATORS SENT UNDER GUARD.

A Fusan telephonic report says that An Seoban, one of the chief instigators of the recent rioting in Chosen, who was arrested by the Metropolitan Police in Tokyo a few days ago, was due at Fusan under police guard yesterday morning, another of the chief movers of the rioting, named Imku, aged 50, was also arrested by the police in Tokyo on Saturday and sent under guard to Seoul on Monday last. He went to Tokyo about twenty years ago and was gaining a living by teaching Japanese to Korean students in the capital.

INFLAMMATORY SPEECH AT CHONGONO

On Wednesday afternoon at about 3, eight Koreans were noticed delivering inflammatory speeches in front of the bell tower in Chongono, Seoul. They were arrested and sent to Chongno Police Station. It is thought that they came from North Pyongang for that express purpose.





# KOREA MOVEMENT SPREADS

S. S. Times Mar 15<sup>th</sup> 1949

BY A P. NIGHT WIRE

WASHINGTON, March 11. State Department officials here today described the independence movement in Korea as a series of large proportions. No effort at organized resistance to Japanese rule has been undertaken, but demonstrations and meetings have taken place throughout the country.

Most demonstrations were repressed by the Japanese authorities, but the Japanese have adopted a more conciliatory attitude, and that they might treat the aspirations of the Koreans with more sympathy. Immediate demands of the Koreans included freedom of speech, right of petition and the teaching of the Korean language in the schools, with ultimate independence for the country.

The State Department issued the following statement:

The Department of State has received information relative to the recent disturbances at Seoul and other parts of Korea, which resulted in the death of a large number of rioters. The trouble seems to have originated through the circulation of a document signed by thirty-two Koreans containing attacks upon the Japanese government and declaring the independence of Korea. A parade composed largely of students of Japanese and other schools was broken up by the police at Seoul. Disturbances occurred at other points, but at a meeting in New York, Korea, there was reported a total of 100 deaths.

A telegram received by the department today from Manila reported that the street demonstration in Seoul and other parts of Korea had been re-

pressed and that it was reported that the Japanese authorities had the rioters arrested. The Japanese authorities were reported to have been informed of the disturbances and that they had taken steps to prevent further demonstrations. The Japanese government had been informed of the petition and had taken steps to obtain freedom of speech and the teaching of the Korean language in the schools.

## DISTURBANCES CONTINUE

OSAKA, Japan, March 14. Disturbances continue in the city of Korea and the result is a shelling on both sides. The Japanese government has received reports that the disturbances have been confined to the city of Seoul.

Some of the disturbances in the city of Seoul have been reported to have resulted in the death of a number of people. The Japanese government has received reports that the disturbances have been confined to the city of Seoul. The Japanese government has received reports that the disturbances have been confined to the city of Seoul. The Japanese government has received reports that the disturbances have been confined to the city of Seoul.

" DANGEROUS THOUGHTS "

A valued correspondent has written us the following interesting article:—

In this time of times and agitation one frequently reads and hears of people being under suspicion for holding what are called "dangerous thoughts."

For example, in the *Japan Advertiser*, March 11, it is stated of the Korean students in Tokyo that 20% are marked as harboring "dangerous thoughts." Apparently the police are the judges as to what constitutes "dangerous thoughts," and I believe that those so judged by them are indeed those very likely to become unwilling guests in certain establishments.

Realizing the possibility—remember, it is true—that I myself might be suffering from acute and neurogenic infection of this sort, I made a close scrutiny in an unbiased way of my own thoughts, and then compared these with the thoughts of those who had a historical reputation for having harbored "dangerous thoughts." I might say I found myself in a most satisfactory condition, quite free from anything objectionable. Thinking that my examination of the subject might be of help to others in making a diagnosis, I am sending you these brief reflections.

First it is necessary to determine what is meant by "dangerous thoughts" in its common usage. This can readily be done by glancing over the pages of history and noting the dominant characteristics of those to whom this appellation has been made.

We find such a one in Socrates. Elevating justice, courage, and holiness, and denouncing materialism and immorality, he was accused of harboring "dangerous thoughts" and of corrupting the youths of Athens, and for these crimes he perished.

Many hundred years later another striking example of a man with "dangerous thoughts" is Galileo. He was accused of downright heresy for daring to suppose that the sun, not the earth, was the centre of our planetary system, all of which was but a spoke in the great universe.

George Washington in the colonies and Earl Chatham in the homeland were both men of "dangerous thoughts" because they thwarted the wishes of a semi-insane monarch in his desire to impose slavish injustice upon a free people.

Likewise Karl Liebknecht, the famous German socialist, was branded as a man with "dangerous thoughts" for upping the Kaiser in his military aggrandisement.

And so one might continue to speak of Bacon, Rousseau, Comwell, Franklin, Garibaldi.

One soon comes to the conclusion that holding "dangerous thoughts" is practically synonymous with being at variance with the existing authority. Or putting it in another way one might say that holding "dangerous thoughts" consists in opposing vested interests or vested prejudices, where ever enthroned either in state or church. Yet it seems to me that this is a very unjust and one-sided use of the phrase "dangerous thoughts" should be considered as those which, if translated into action, prove to be detrimental to the wellbeing of the state or community, and our thoughts which merely militate against the privileged classes. Taking this as a basis let us look at the above cases.

Would any one care to say that the high ideals of Socrates ruined Greece? Or the scientific truths of Galileo the Church of Rome? Or the statesmanship of Pitt the loss of the American colonies? Or that the socialism of Liebknecht resulted in the great war?

If now we apply the latter and more reasonable meaning that "dangerous thoughts" are those which, if put into action, result in injury to the national wellbeing, then we see that the "dangerous thoughts" were really to be found among the Athenian judges who condemned Socrates, with the church dignitaries who employed the inquisition to torture Galileo; with the obstinate king who refused to listen to his minister; with the Kaiser and his pets who gloried in the divine right of kings. But who ever heard of such being condemned for harboring "dangerous thoughts." Yet if properly examined we would find out that reactionary monarchs and military governments have in reality been the breeding ground for dangerous thoughts which have sooner or later changed into dangerous and disastrous actions which have embroiled the world in many a bitter struggle.

I wonder if the Tokyo police have ever

thought that they be the student body had a list of reactionary statesmen and politicians whom they have branded as men with dangerous thoughts, to be watched to the hilt they introduce, and the way they vote. The league of nations has come to supersede both students and police as a great organization to prevent the translation of dangerous thoughts into dangerous acts.

After all dangerous thoughts are much safer expressed than suppressed. Suppressed they multiply in the darkness of ignorance, error and prejudice, finally to burst out with the explosive force of a revolution.

The following story of Mary, the adopted orphan, seems to me to have some teaching both for common folk as well as domestic administration, especially at the present period. Mary, an orphan and an adopted child, had grown up into womanhood much more rapidly than her foster parents realized. Mary had come of good family which accounted for her rapid progress. The parents had also done much for the child in the way of education, yet they had not realized that Mary had accomplished an amount of real value. She was against help around the house and enriched the home in many ways by her labours. Mary had quietly spoken several times about getting married and setting up on her own, but the parents not realizing that Mary had developed and had a personality which desired self-expression, always told Mary that she should not speak as they were "dangerous thoughts," marriages were frequently not a success, that she was yet very undeveloped and was much better off with them than she would be at the head of her own house. But hearing of several of her friends of similar age and attainment becoming self-assertive and preparing for marriage, she became restless and without asking permission she suddenly one day eloped. However after many exciting experiences and suffering much at the hands of the officials she had to return to her parents. They also had learnt a lesson and from then on they spoke no more about "dangerous thoughts," but gradually prepared Mary for what they recognized to be the inevitable. But the final marriage of Mary was very different to the elopement. It took place years later and with the parents' good will. Mary's home is right next door to her parents and as is quite proper Mary and her parents lived happily ever after. The moral is of course the danger of suppressing natural expression instead of directing natural thought which became dangerous due to suppression.

LOCAL AND MISCELLANEOUS NEWS.

A report to hand says that as the Yalu River has thawed the swing bridge across it will resume working about today.

Under date of March 11, official permission has been granted to the establishment of a Japanese school guild in Sanchong District, South Kyongang Province.

The four-year-old daughter of K Teuk-saki living in Midomachi, Yagami, was knocked down by a electric car on Thursday morning. She was removed to a hospital near by for medical aid but soon died.

The Mitsui Firm has just made a tennis court in the Tokiwanchuyong ground opposite the Chosen Hotel. On the 23rd inst. a match will be held on the court by way of celebrating the completion. All champions in the Chosen service of the big firm will participate in it.

A Kwangju telegraphic message reports that fire involving the loss of 20,000 yen occurred in that city on Wednesday afternoon. Altogether three buildings, including a factory, were reduced to ashes in a short space of time. The cause of the outbreak is not as yet known.

It is wired from Tokyo that the public hearing of the case of one Chui Palyung and eight other Korean students charged with violation of the Press Regulations, was held at the Tokyo Local Court on Wednesday last. About two hundred Korean students assembled at the Court as spectators.

On Wednesday evening last, says a telegraphic message from Kusan, someone set fire to the ware house belonging to the Police Station in that port. As the fire was soon discovered the flames were got under control before doing away great damage to the building. The culprit is being sought for by the Police.

# THE SEOUL PRESS

## THE RECENT TROUBLE

It is a matter for congratulation that the independence agitation of misguided Koreans is rapidly passing away. Many schools still remain closed and many Korean shops in Seoul have not as yet opened their doors. Otherwise all is quiet, Korean workmen and labourers have all returned to work, and news of disturbances in the interior is scarce. It may be taken for granted that the storm has spent its fury.

We very much regret the occurrence of the trouble, but sincerely hope that it will be made by the authorities a cause for ushering in happier days to this peninsula. There is no denying that it was an expression of discontent on the part of a section of the Korean people. Although Korean people of good means and position did not take part in it, the fact that students formed the central force of the demonstrators is a serious matter and the authorities should take it into deep consideration. Something must be done to appease and conciliate them. The suppression of popular discontent by force should be temporary, as it is ineffective and harmful in the long run. Moderation should be the guiding principle in dealing with the offenders. Especially should leniency be shown to those thoughtless youngsters and simplehearted men, who, carried away by impulse of the moment, blindly followed their leaders.

The surest way of restoring peace and order is to remove the causes of popular dissatisfaction. These should be speedily inquired into and eradicated. Above all, it seems to us, it is of vital and urgent importance to make the Korean people in general aware that the Government has been and is planning to give them more liberal administration, and that in order to prove themselves worthy of it they must endeavour to improve and qualify themselves for good citizenship. Hope must be given and opportunities for promotion and advancement offered them.

Seoul Press  
March 16, 1919

Fusanchin,

Sunday Mar. 18th

My dear ---

oth your note to me and Mr. Inceel's note to my men can  
 this a.m. I was afraid that some report of the trouble we are having  
 might reach and alarm you, but felt that it was best not to venture in  
 writing. I've a little quiet time now while Lucy is having her P.M. nap  
 and Mrs. --- is at Church so I'll try to give you a brief account  
 it could take hours to write all particulars. The behaviour of the dormi-  
 tory girls on Monday and Tues. had aroused our suspicions, and both Miss  
 --- in the dormitory and Miss --- in the school warned them strongly  
 against having anything to do with the procession movement and they had  
 protested that they would not, but unknown to any of us they slipped  
 out about 9.30 on Tues. evening. Jeeny noticed that only Mrs. ---'s  
 little girl and Min Toki were in the dormitory and I gave the alarm  
 to Miss ---, who had only five minutes previously forbidden any of  
 the girls to leave the compound. Needless to say Miss --- was awfully  
 upset when she found they had gone. She with the other ladies at once  
 got out to try and find them and bring them back. By this time they  
 were joined by a few of the senior girls in our school not boarders  
 had reached the by-street and were marching along shouting Hangei.  
 Miss --- and Miss --- came upon them and tried to induce our girls  
 to come home, but it was useless so they returned themselves. They  
 had not been back long before several policemen appeared who accused  
 them of having taken part in the procession and took them both off to  
 the Fusan police station. Meanwhile the police had made short work of  
 the girls "stunt" which was a very weak affair- and our girls in run-  
 ning up a lane to get up to the dormitory ran into the arms of the  
 police and were arrested and taken to Fusanchin police station.  
 Several others were arrested also among whom are --- and ---. These  
 girls were kept at the Fusanchin police station until the evening  
 of the following day, when they were taken off to Fusan prison to await  
 trial. Miss --- and Miss --- were kept in the Fusan police station  
 from Tues. evening until 11.30 on Thursday A.M. Then they were told  
 that they could go, "as it was a first offense and there had been no  
 bloodshed in connection with their escapade but not because their word  
 that they were innocent and had been trying to stop the girls, was  
 believed! Meanwhile while they were in custody there, poor Miss ---  
 had a most trying time here. All Tuesday night and Wednesday were  
 awful days for her, the police coming and going the whole time- some  
 times as many as seven at one time. After the girls had been arrested  
 on Tuesday night, Jeeny told Miss --- that she was feeling very  
 uneasy about some books of hers and Choo Teacher's that had been  
 brought over to the women's house on Tues. evening, by the girls and  
 she wanted Miss --- to look at the books and see if she thought they  
 ought to be destroyed. About two a.m. Miss --- and she opened the  
 parcel that Choo Teacher had sent over, supposed to be books; and were  
 horrified to find a bundle of Korean flags! These without further  
 thought were burned. These sore flags have caused much trouble. In  
 the examination of the girls next day they admitted having made flags  
 and that they were hidden in the women's house, and thereupon seven  
 policemen came up and demanded of Miss --- "just hand out those flags"  
 in the lowest kind of talk. Poor Miss --- had been up all the previous  
 and had been nearly distracted with the previous visit of the police  
 and she did not at first understand that they were asking for the  
 Korean flags so she at first said that she did not know- then when

... of 1, in a I ordered her to the same way "just come in  
Miss A---". She jumped to get the wanted one side then of her  
hand and burnt them! They were god then and ...  
still very impulsive, to produce the sticks that the flags had been  
... could produce no more, searched the whole place, every corner:  
not finding any there they went to the dormitory and treated Miss B--- in  
the same way when she could not produce what they wanted. The faults  
with the girls for having made and hidden these flags without Miss C---  
knowing it, for they have caused her enough trouble. It gave the police  
a handle for suspecting us too that they have used to the best advantage  
to themselves. They have been most insulting in their behaviour to Miss  
D--- asking her if she had ever done an "X" down work" in her own  
country before coming here. Miss E---, Miss F---, Miss G--- all had to  
appear before the Fusan court on Friday and had about two hours cross  
questioning each. Miss D--- was asked among other absurd and impudent  
questions whether she was not ashamed of what she had taught in the  
school! Both she and Miss E--- were called down to the local police  
station here yesterday. Miss H--- is ramping mad with the treatment  
she and the others have been subjected to. We tell her to show her feel-  
ings less in their presense, but it does not do much good! Meanwhile the  
poor misguided children and teachers are still in prison. I feel awfully  
sorry for their mothers, especially for I---; it is hard for her --- being  
away. Ben. Moksa was arrested on Wed. too, what the charge against him is  
we don't know. There has been trouble in the Umai but it has been since  
his arrest and so far as we know the Church people are not in it there.  
I'm awfully sorry that Mr. Mackenzie has been away through it all. It  
would have been easier for Miss I--- had he been here. Mr. Wright has  
done what he could in going in to see the Prefect and writing to Mr.  
Consul.

Extract from another letter from the same place:

"But the night that we were arrested, Miss J--- was far worse  
treated than we. The Gendarmerie walked into the house, smoked like  
furnaces, strode into our bedrooms, and searched everywhere ordering  
Miss J--- about until both she and --- were too angry for words.

statement of what happened at Fusanchin and Fusan from the night of March 11 to the evening of March 15.

Knowing something of the disturbances on other parts, and fearing that there would be a similar demonstration here, we had warned the teachers and children in the dormitory and endeavored to prevent their leaving the premises. In spite of our efforts, however, they were so determined to take part in any rising that occurred, that on the evening of March 11 they eluded us at about 8:30 P.M. and were nowhere to be found. Miss Lonzie, who is in charge of the dormitory at once set off to look for them, but did not succeed in finding any of the eight (two teachers and six children) who were away. Miss Hocking and I then persuaded Miss Lonzie to wait at home while we found the children and, if possible bring them back. At first the search along the main road and along other narrow streets was quite unsuccessful. Then we suddenly heard shouting on the main road, and we rushed to the place, to see if we could get our girls away. When they saw us coming they ran from us as fast as they could, for they knew we had come to try and stop them. The faster they ran the faster we ran, and finally we succeeded in grasping two or three. One school girl obeyed me and went to her home, but the others would not listen and shook us off. Seeing it was no use trying to stop them, Miss Hocking and I then went quietly home. We had been back in the house some 20 minutes or so, when six constables appeared and told us we must go along with them. They spoke very rudely and pre-emptorily. When we reached the main road where there were about twenty others, lights were flashed in our faces and we were stared at and jostled in an insulting manner. In a few minutes we were told to get into a motor car that had brought some of them from Fusan, and were taken straight to the police station. There we were kept for two hours in the main office while individual gendarmes plied us with questions, but there was no official investigation. About 12:30 A.M. we were shown into a room, half bedroom, half sittingroom, and told we would be there for the night. We asked that word be sent to Miss Lonzie as we know she expected us back almost immediately. The relieved word indirectly thru a Korean policeman that we might be in need of bedding, and so sent some in. This reached us about 3 A.M. and was opened and examined with queries as to whether there were a knife concealed. The only things wrapped up in the quilts and rugs were a few oranges in a paper bag. Some of the gendarmes at the police station were polite and kindly, and the black braided official who questioned and warned us was perfectly courteous. But during the first night we were disturbed at very frequent intervals by men coming into the room where we were sleeping and asking if we were alright. Our quarters were comfortable, but it was annoying to the extreme to be so disturbed, especially as we knew it was not concern for our comfort but a desire to see if we were there and probably also to vex us that prompted the visits.

Next morning we were told we might order breakfast; but we could not get what we wanted, the food that was sent being a thick slice each of sour bread and a little rancid butter, and over an hour later some queer tasting tea. No other food was provided and no inquiries were made as to whether we required any. So about 3 P.M. feeling faint for lack of it, we asked the constable to have something sent to us without delay. The Japanese "Rokkoo" (vornicelli) which was sent in the which as well as the bread, butter and tea was paid for by us, was so unpalatable that I could scarcely eat any of it.

As we learned afterwards, Mr. Wright had been to the prefect of Fusan, Mr. Akamatsu, but had been told by him that we were getting

everything we required, and could send out for any food we wished. He also advised Mr. Right not to try and see us.

In the afternoon we noticed outside a Korean man who is employed by our Mission and is well known to us. Thinking this would be an opportunity to send home for toilet necessities and food, we asked permission to speak to him. We were allowed to give him a message in the presence of one of the police force who carefully watched him and us, and noted the list he made at our direction. At 9:30 P.M. Mr. Right arrived with the things we had asked for. The basket had been opened by the authorities, its contents searched, and Mr. Right was not allowed to speak to us but was hurried out almost before we could exchange greetings. After he left, we partook of the first satisfying meal we had eaten that day.

That night we were left undisturbed. The next morning at 10 A.M. the black official who had questioned us the previous day, came in with a Korean interpreter for an interview. The interpreter had asked us first where the school roll book was, to which I answered that it was at our house, where he found it. Second whether I knew of the existence of any Korean flags that had been made by the school girls. As I had neither seen them nor know of their being made, I answered in the negative, and Miss Hocking did also. "Where there not such flags in our house?" was his next query, to which I replied that as far as I knew there were not, as I had not seen them nor heard of their being taken there. These were the only questions that were asked us while we were at the police station.

On Thursday morning, the black braided official simply informed us that Korean national flags had been found in our house, told us that in view of the alliance between Japan and Britain it was unbecoming for us to be mixed up in an affair of this kind, and would not listen to our statement of the truth of the case. He said, however, that we could go home after the chief of police had seen and spoken to us.

We were summoned almost immediately to the office for this interview, in the course of which we were told that we had done very wrong and that though we were now being sent home, we were not to think it was because we were guiltless. Were we prepared, he asked us, to promise that we would not do such a thing again? As we had not done it once, we replied that we could not say we would not do it again. However, on we were informed that there was positive proof that we had taken part in the rising, and it was also useless for us to say anything to the contrary. With a final warning we were then dismissed.

On Friday morning, March 14th, Miss Hocking, Miss Hocking and I were called up to the law courts to undergo a cross examination. For an hour and a half I had to answer queries. These were made by an official in Japanese, interpreted into Korean by another, and my replies after being interpreted into Japanese were then written down, the statement being afterwards submitted to me for approval. The points to which I would draw notice are: the first was asked if I had given any seditious teaching in the school of which I am principal, to which I answered that as the aim of my teaching was that the children should become Christians, I had taught nothing in the nature of sedition, but at all times encouraged obedience to the laws of the Japanese Empire. I was told that this could hardly be true as some of my pupils were in jail on account of their sedition, and I was further asked if I was not ashamed to see such results of my instruction. I replied that I had nothing to be ashamed of. A detailed account of the procedure of Miss Hocking and myself on the evening of March 11 was added to my evidence, and I was then dismissed and Miss Hocking summoned.

The following day (Saturday) Miss McCague had been told to come to the law courts, and as she has only been in the country since last September and cannot yet speak Korean, I went with her to act as interpreter, my Korean being again turned into Japanese by one of the officials. On our return, about 4:45 P.M. we found that Miss Hocking and I had been summoned to the local (Fusanjin) police station, and that Miss Hocking had already been there about two hours. I had to spend about an hour there answering a number of questions about occurrences of March 11, many of them practically the same as I had already answered at the law court but to a different set of officials and with some twelve gendarmes standing around listening.

What has aroused my indignation more than anything else in the treatment we have received has been the suspicion with which we are looked upon and the way in which our simplest statements are received as unworthy of credence.

Signed,

Margaret S. Davies.

Fusanjin, Korea.  
March 17, 1919.



**A LETTER TO PRESIDENT  
WILSON AND THE MEMBER  
OF THE PEACE CONFERENCES.**

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**From Korean School Girls.**

*The following letter, dated Korea, March 10th, 1919 has, we understand, been sent to President Wilson and the European Peace Conference.*

In so much as the members of the Paris Peace Conference are giving attention to correct principles, and the rights of all men, we the children of Korea, before God, earnestly entreat you to help and comfort us. We girls have been shamefully treated, and have suffered much disgrace, but to whom can we cry, to redress our wrongs? Where can we go for help? If we cry out to the winds, who is there to pity us?

We have heard that now the people of all lands are asking for liberty, we also the people of Korea, men and women, boys and girls, have come out to declare the oppression we have suffered, and to cry for out the Independence of Korea.

Yet for this, without justice or humanity, we have been beaten and imprisoned, have been cursed and cut down with swords and iron hooks, pierced with bayonets, dragged by the hair, and our houses destroyed. On Sunday we have not been allowed to meet in our churches; in the country when asked if we are Christian, and if we answer "yes" we have been struck, beaten, many have been killed. But we have only held up our empty hands to heaven, with a cry for our country, and for liberty and right.

Gentlemen will you pity us, and recognised the Independence of Korea? Will you stop this terrible persecution, and unjust treatment of Japan?

This letter may not be able to reach

the Peace Conference. Oh! but will some one, any one who reads it, be moved by our distress, and tell them of it. Forgive the mistakes of our childish letter. We have no power, and no man to go to, but we believe in God, that He may move you to hear us. Amen.

One other thing, some of our people have not been able to stand against the cruel force of Japan (now and in the past), and have been made to sign a paper asking for the union of Korea and Japan. It is not true, but a trick of Japan. Mr. Wilson, President of Great America, we look on you as a father. Hear our Declaration of Independence and tell it to the world, is our prayer.

**Japan's Great Love for Korea.**

—) 000 (—

**(By a Special Correspondent.)**

Soon after the outbreak of the Independence Movement, the Governor-General of Korea issued a most curious proclamation, saying that they "would *relentlessly* punish anybody daring to commit offence against the peace." They have done so with a vengeance, as far as the Koreans are concerned, brutally beating, kicking and shooting women and children for shouting "Hurrah for Korea," or for simply looking on; while the cruel soldiers, who stand for a Prussian Militarism, and in almost every ease began all violence, have not yet been punished. It has seemed like a German Army in Belgium.

The Governors Proclamation said: "During the ten years since annexation the *Imperial benevolence* has gradually reached to all parts of the country." This is no doubt the cause of cheering and enthusiasm by the great crowds in all parts of Korea.

The Governor goes on to say: "The

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between the  
photocopies*

*to continue*

mother Country, and Chosen, now merging into one body, makes a State." Quite true, this loving union has made quite a state of confusion. The thousands of rough soldiers now tramping over fields and gardens, into houses and villages, dragging out old men, and young girls by their hair, beating them, and taking them to jail tell the people More than words, of the love of their kind and benevolent *Mother Country.*" The half of the outrageous atrocities will never be told, for in many country places there was no foreigner to see. Yet the Governor said: "The Empire is going to discharge faithfully its duty as an Ally by saving its neighbours from difficulty. This is the moment of time when *the bonds of unity* (are they hand cuffs?) between the Japanese and Koreans are to be more firmly tightened, and nothing will be left undone to fulfill the mission of the Empire and to establish its prestige on the globe." "The recent episodes are *by no means* due to any *antipathy* between the two peoples." No! Of course Not! It is all due to a realization of Japan's love for Korea.

#### Stores in Seoul Remain Closed.

#### Only Five Schools Open.

Seoul, March 21.

To-day is the thirteenth day that the stores in Seoul have been closed. The papers report that only five schools are open, namely the Government Medical School with an attendance of 6 out of 199, the Government Industrial School with an attendance of 1 out of 131, the Sook Myung Girls School with an attendance of 193 out of 231, the Chin Myung Girls School with an attendance of 111 out of 179 and the Government Girls Higher Common School with an attendance of 26 out of 203. All other schools, including the largest in the city remain closed.

## Korean Situation Worse in Country Districts.

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### Fifteen Churches Wrecked.

A missionary writing from *Pyeng Yang*, under date of *March 17th* says. The situation is worse in some country places. So far in this district 15 Church buildings have been wrecked by the Japanese soldiers. Not long ago ten or twelve Japanese soldiers brought four Koreans into the city, who had been arrested in the country for shouting "Long live Korea." After they were arrested they were beaten, and while being brought here to jail, they were bound with cords, and even their lips were tied up. For the slightest cause the severest punishment is inflicted on these poor people.

We want the fullest publicity given to these things. All our work is being ruined, and it is important that the world should know just what is being done in Korea to-day."

### An American Hospital Searched.

(Special Correspondent)

Reuter's telegram of March 18th said: "The Union Hospital (Severance) has been searched to-day by the Japanese authorities." A letter of *Seoul, March 19th* gives interesting details. "On the 18th, at about 11 a. m. some officials and secretaries from the Japanese Court House, started out with about 70 or more police, and dividing into two companies, one of which went to the large American Methodist Church Compound, to search there, and one Company came to the Severance Hospital compound. While the search was going on at this American Hospital and other houses, about 50 other police surrounded the property and would allow no one to pass. The police keep up search until 3 p. m. in a rough way looking into every thing. Some detectives were in plain clothes, and others in uniform and they were running about every where.

One Korean was almost striped before the police officer and most harshly treated. A large crowd gathered on the street, outside which is almost opposite the railroad station, interested to see American houses treated in the same way as their own. Some have asked how long the world will permit these lawless methods to go on in Korea.

It is reported that the Methodist Church, and the American houses near by, were searched in much the same way. We do not know as yet what the Japanese authorities expected to find".

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Japan

March 17, 1919

editorial in the *Osaka Asahi*  
quoted in the Peking and Tientsin Times

THE EVIL VILLAGE OUTSIDE THE WEST GATE  
In Pyengyang

“Outside the West Gate in Pyeng-yang there are some brick houses and some built after the Korean style, some high and some low. These are the homes of the foreigners. There are about a hundred of them in all, and they are Christian missionaries. In the balmy spring, they manifest love and mercy, but if their minds are fully investigated, they will be found to be filled with intrigue and greed. They pretend to be here for preaching, but they are secretly stirring up political disturbances, and foolishly keep passing on the vain talk of the Koreans, and thereby help to foster trouble. These are really the homes of devils.

“The head of the crowd is Moffett. The Christians of the place obey him as they would Jesus Himself. In the 29<sup>th</sup> year of Meiji, freedom was given to any one to believe in any religion he wished, and at that time Moffett came to teach the Christian religion. He has been in Pyeng-yang for thirty years, and has bought up a great deal of land. He is really the founder of the foreign community. In this community because of his efforts there have been established schools from the primary grade to a college and a hospital. While they are educating the Korean children and healing their diseases on the one hand, on the other there is concealed a clever shadow, and even the Koreans themselves talk of this.

“This is the centre of the present uprising. It is not in Seoul but in Pyeng-yang.

“It is impossible to know whether these statements are true or false, but we feel certain that it is in Pyeng-yang, in the Church schools, — in a certain college [Soong Sil] and a certain girls' school [Soong Eui] — in the compound of these foreigners. Really this foreign community is very vile.”

(quoted in *Korea's Fight for Freedom* by F.A. McKenzie, N.Y., 1920, pp. 283, 284)

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be possible. Hence this was a critical, a most critical time for all oppressed races. Certain Conditions Not Generally Known.  
in all official business. A few important offices have been given Koreans but there is always a Japanese underling who has

S. A. MOFFETT, 1919 independence movement

"The Osaka Asahi, one of the noted organs of Japanese liberalism, directed its editorial fire against the activities of Dr. Samuel A. Moffett of Pyeng Yang, who has been in Korea for thirty years. After describing the mission station in Pyeng Yang and its 'connection' with the Independence Movement, the editorial proceeds:

The head of the crowd is Moffett. The Christians of the place obey him as they would Jesus Himself. In the twenty-ninth year of Meiji, freedom was given to any one to believe in any religion he wished, and at that time Moffett came to teach the Christian religion. He has been in Pyeng Yang for thirty years, and has bought up a great deal of land. He is really the founder of the foreign community. In this community, because of his efforts, there have been established schools from the primary grade to a college and a hospital. While they are educating the Korean children and healing their diseases on the one hand, on the other there is concealed a clever shadow, and even the Koreans themselves talk of this.

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THE CASE OF KOREA

by

Henry Chung, A.M., Ph.D., New York: Fleming H. Revell Co.,  
1921

(Pages 180, 181)

(Editorial in Osaka Asahi, March 17, 1919)

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## Formal Defense of Korea is Made by Missionaries.

Statement Issued Giving Background and Reasons for Present Rising.

### Secret Agitation.

Outgrowth of Discontent Under Harshness of Japanese Rule.

("China Press" Correspondent).

Peking, March 17.—The following is a statement of the situation in Korea drawn up by a Committee of Missionaries in P'yongyang, Korea, on the 10th instant for the purpose of letting people outside of Korea know the true state of affairs:—

An extremely serious situation and the impossibility of getting information regarding it out to the world through regular channels have induced me to send you word by indirect channels, hoping that you will give the very greatest publicity to all I am writing. The American Consul General in Seoul has sent cables to the American Government on the subject but I have grave doubts whether the Japanese have allowed them to go through intact. Hence I am sending you a rather lengthy statement of the situation.

### Korean Insurrection—Its Origin.

On the afternoon of March 1, an insurrection broke out simultaneously in many parts of Korea, taking the Government almost completely by surprise. On January 22 the old ex-Emperor Yi passed away at his palace in Seoul. The circumstances of his death were very peculiar, which led to the report getting out among the people that he had committed suicide in order to prevent the consummation of the marriage of his son, Prince Kou, to the Japanese Princess Nashimoto. This wedding had been scheduled for about Jan. 29, or one week after the death of the ex-Emperor. The Prince had formerly been engaged to a Korean girl but this engagement was forcibly broken off when the Prince was taken to Japan some years ago. The father of this girl is said to have died at almost the same time and under the very same peculiar conditions attending the ex-Emperor's death (so-called apoplexy) and again it was reported that suicide had been the real cause of death. These circumstances have powerfully affected the people throughout the whole country, and the old ex-Emperor, who had done everything a good ruler should have done while he ruled, became a glorified and worshipped saint in his death.

As you doubtless know, disaffected Koreans in America, Hawaii, Manchuria, China and Japan have kept up a constant agitation against Japanese rule in Korea ever since their occupation of the peninsula. About a month ago, some of these men came secretly to Korea and organized committees to begin a movement for establishing independence. Their work was quiet and effective.

Their plan was to begin a "passive revolution." No one (even Japanese) was to be harmed. No property was to be destroyed or injured. A persistent passive agitation was to be instituted and continued until success attended their object. If they were beaten or imprisoned or even killed, they were to take their punishment without complaint. Nothing was to be done to bring reproach upon the name of the Koreans or their movement. And I want to say here that up to the present time, we have simply had to marvel at the restraint the people have shown under all the oppression and suffering they have had to endure.

### Wilson Has Big Influence.

The Peace Conference, too, has had a powerful influence upon the present insurrection. President Wilson's fourteen principles are all well known here among educated Koreans and the principle of "self-determination," naturally, has made a strong appeal to them. By means of a passive revolt the leaders believed that they could demonstrate to the Peace Conference that Korea was not being ruled at the present time by a power which

Koreans wanted or believed in. In other words, by means of a passive revolt they would demonstrate that they had not in the past been granted the privilege of Self-Determination.

At the same time, in some way, a report gained currency that the Peace Conference has sent a special delegate to the East to examine into Eastern and especially Korean affairs to report to the Conference. The Koreans were very anxious, therefore, that this delegate know how bitter was the feeling here against the Japanese. I can account for this report only in one way. Several weeks ago it was reported in our papers that Mr. John Day Abbott, representative of large American banking interests was coming to the East to investigate financial conditions in China. The Koreans evidently believed that he was a representative dispatched by the Peace Conference to investigate conditions in Korea.

Another peculiar report which gave impetus to the movement included two parts. First, it was reported that the Peace Conference had decided to adjourn permanently on March 28. Second, that unless Korea did something before that date and obtained a hearing from the Peace Conference there never would be another opportunity for it to do so. I cannot account for the first of these in any way. The second was due again to misunderstanding. The Koreans believed that every political "sore" and difficulty throughout the whole world was to be "aired" and rectified at the Conference. And they also believed that this conference was to settle all these questions now for time and eternity. They believed that after the Conference adjourned no adjustment of national boundaries or sovereignties would be possible. Hence this was a critical, a most critical time for all oppressed races.

### Certain Conditions Not Generally Known.

Foreigners whose residence has been in the East, but outside Japan proper, are generally well acquainted with Japanese dealings with other nations. The same method of intrigue, deception, browbeating and force have been followed in China, Formosa, Manchuria, Korea and recently in Siberia. The people who have been so unfortunate as to cross their path have invariably suffered. But in all this they have been adepts at "pulling the wool" over the eyes of those who come to the East for a "sight-see." We foreigners who live here are discredited because we do not laud to the sky this miserable business of deception. We condemn it and have condemned it, but without avail. To day I believe our day has come and we must speak again.

Japan's occupation of Korea has become a long story of "putting the best foot forward." The Japanese have built fine public buildings, school buildings and roads. They have introduced improvements in agriculture. They have introduced afforestation on a large scale. They have done scores of other things to benefit the country. For all these they are to be commended, and highly commended. We do not criticize them for what they have done, but I have never heard a Korean catalogue their grievances nor can I give them all. But the following are facts so well known and so contrary to justice and right that they are a terrible indictment of Japanese rule in Korea:—

(1). The country is ruled by the most autocratic government in the world. There is no appeal from its decisions or laws to the Parliament in Tokyo or to the Emperor. The Governor General is as absolute as was the Tsar in the balmyest day of Tsardom. This militarism forbids and prohibits every expression of freedom. It denies to the Koreans innumerable personal rights, some of which are enumerated below.

(2). The Japanese Government in Korea has been a brute force. Not one ounce of love has been shown. People are ruthlessly shot down and killed. For the smallest offenses they are imprisoned for long terms. It is a rule of brute force untempered by even the smallest bit of love.

(3). The Government has denied the Koreans the right of petition or appeal. The very act of dissenting or presenting an appeal has constituted treason. Even

conversation is listened to by hired spies to find who is thinking freely and one discreet expression has sent scores of men to prison for years of imprisonment.

(4). Although the Korean people is homogeneous, possessing a single spoken language, a literature and authentic history extending back thousands of years the Japanese are denying to them the right to use their own language in their own schools. They have tried to destroy their histories, especially parts which tell of past difficulties between Korea and Japan. They have prescribed large numbers of Korean literary works because they have words, phrases or titles which are objectionable to the Japanese. And in the place of these they wish to make young Korea speak only Japanese, read Japanese made histories of Korea, and read and study Japanese literature. In other words on the one hand by means of the Japanese language they have tried to assimilate the Korean people, while on the other they have never shown them a ray of real love to draw the two peoples together naturally.

(5). The Japanese claim that the Koreans are treated just the same as the Japanese now; that there is no discrimination of races. But how idle the claim! As just one example of this Koreans are unable to study in the same school with Japanese because the Government provides special schools for Japanese and special schools for Koreans and the two kinds are totally different. Graduates from Korean primary schools cannot enter the Japanese middle schools. Graduates from Korean middle schools cannot enter the Japanese higher schools.

(6). Koreans are discriminated against in all official business. A few important offices have been given Koreans but there is always a Japanese underling who has power to veto his chief's acts. There is no representative council of state. There is no way by which they can obtain a hearing from the Parliament in Tokio except through the Governor General who reports everything from his own point of view. Practically speaking, the Koreans are denied a share in the Government.

(7). In land matters again, gross injustice is and has been done the Koreans. Waste crown lands have existed here for ages. During the Korean rule these were rented to Koreans and the rent was used to pay the expenses of State. To day these are being taken over by the Government as Government lands on the ground that they are to be sold or disposed of regularly. But the sale or lease is always to Japanese. The dispossessed Koreans have in scores of instances been the occupants of these lands for generations, but nevertheless they are driven out. No remuneration is given. They must go.

(8). Koreans have largely been denied the privilege of travelling to foreign countries. Passports have largely been denied regardless of the reasons for travel, or have been so tardily issued as to constitute prohibition.

These and many other conditions exist and have existed for these ten years and there seems to be no intention on the part of the Government to correct them. Korea has not been held and administered for the benefit of the Koreans, but for the benefit of the conquerors. Koreans are in bondage so hard and unendurable that insurrection must break out continually in the future. The amalgamation and assimilation process is at an end. Bitterness between the two peoples is daily growing more pronounced. The passive revolution if continued long must develop into forceful resistance.

### Rumour of Japanese Trick Causes Agitation in Korea.

A letter received here from a British lady in Korea tells of a rumour which is causing widespread agitation among the Koreans. The rumour is to the effect that numbers of Japanese hoodlums are being shipped to Korea, dressed in the costumes of the natives of that country, their mission being to cause disturbances for which the Koreans shall be blamed and given capital punishment. The letter also tells of two British women, school teachers near Fusan, who were imprisoned for two days because of efforts to get their students to return to school.

Send Press  
March 19, 1919.

#### INDEPENDENCE AGITATION

##### FOREIGN HOSPITAL AND CHURCH IN SEOUL SEARCHED

On Monday at noon several public prosecutors of the Seoul Local Court, assisted by the police, carried out domiciliary searches of the Severance Hospital and the First Methodist Episcopal Church in Chungdong, and seized a number of articles as evidence. It is thought that the searches were made in connection with the present agitation in Seoul.

##### COMMON SCHOOLS REOPENED

In consequence of the abandonment of the agitation in Seoul the Educational authorities re-opened all the local common schools for Koreans, 17 number, on Monday last. The result proved very satisfactory, more than 80 per cent of the total number on roll attending each of them.

##### DISQUIETUDE IN CHIENTAO.

A Chientao telegram reports that, owing to the occasion of disturbances resulting on the recent publication of an inflammatory manifesto, the situation there has been going from bad to worse. Reports continue to be received that a number of Koreans bearing arms are assembling in Chientao from Chosen and Siberia for the purpose of fomenting an agitation. Accordingly, the Japanese residents there have organized themselves into a self-defense corps in precaution against any emergency. On Sunday last they further asked the Consul to take measures to secure military aid.

A later telegram from Chientao says that the funeral of 17 Koreans killed in connection with the recent disturbance there took place on Monday last.

A Mukden telegram states that according to a telegram received by the Japanese Consul-General there 500 or 600 Koreans, each armed with a weapon, assembled along the Tumen River, and threatened to start an agitation. Japanese authorities, informed of it, quickly despatched a corp of gendarmes and police men to the scene to suppress the mob.

##### PROVINCES ON SUNDAY.

Cases of demonstration in provinces are growing less. On Sunday only three cases worthy of mention were reported throughout the country. One of these took place in Kapyung District, Kyungki Province, where about 200 Koreans collected and acted outrageously at 11 a.m. so the gendarmes fired a few shots. The crowd then dispersed in a hurry. The second occurred at Yungng noted for its hot-springs, in Taichou District. Sunday was market day there and 300 Koreans threatened to start a demonstration but the gendarmes succeeded in inducing them to go home. The third is reported from Hwangwon, site of a district office, in South Hamkyong Province, where about 700 people gathered and assumed a disquieting aspect. They, however, were dispersed without any blood being shed.

##### POLICE CASUALTIES.

Gendarmes, police officers and Japanese (mostly military reservists) killed or wounded through the present agitation from the 1st inst. when it broke out up to the 14th are as follows:

Kyungki Province:—One gendarme and two police officers wounded.

Whanghai Province:—3 gendarmes wounded.

South Pyongan Province:—2 gendarmes wounded, 6 gendarmes killed (including a Lieutenant and three Korean auxiliaries) and 1 Japanese wounded.

South Hamkyong Province:—2 police officers and 7 other Japanese including 4 reservists and 3 firemen wounded.

North Hamkyong Province:—2 police officers and 1 other Japanese wounded.

This makes a total of six gendarmes killed, 7 gendarmes wounded, 2 soldiers and 9 other Japanese wounded.

##### A COMMERCIAL SCHOOL FOR SONGDO.

Some time ago the Kyungki Provincial authorities forwarded a petition to the Government-General asking for permission to establish a public commercial school at Songdo, and permission was granted under date of Saturday last. Arrangements are being made to open the school in the course of April next. Graduates from Common Schools are eligible for admittance and an entrance examination will take place in the First Common School for Koreans at Songdo on April 7 and 8.

#### TRIBUTE TO JAPANESE CHARACTER

A New York despatch says that Mr. Jacob H. Schiff paid a tribute to Japanese character at a meeting and luncheon of the Executive Committee of the Japan Society, held at the Lawyers' Club on February 6. The chief guests were Baron R. Kundu, president of the Nippon Yusen Kaisha, the Orient's largest steamship line, and S. Mugi, banker and merchant, of Yokohama. Lindsay Russell presided. Speaking on Japan Mr. Schiff said:

"Since I went to Japan thirteen years ago, I have become more and more attached to Japan and its people. Their leading men are the best type of men I have ever met. They have proved reliable in every one of their transactions. I have had transactions of importance with them, and must commend the exertions with which the Japanese business men conduct their business.

"I am glad these guests are coming here now in increasing numbers, for Japan, while it is the land of the past, is also the land of the future. As long as Japan is pre-eminent in the Far East, the Far East is safe to the rest of the world.

"Fifteen years ago Japan was, comparatively speaking, a small nation in the society of nations. Russia was a Colossus, feared by every nation of the world. Today Russia is prostrate and Japan is counted among the five great Powers of the world.

"This simply bears out what I have said before. Japan has risen because of its character of its people, because of their intellect, because of their self-respect, because of their desire to wrong no one and their resolve to be wronged by no one.

"We welcome these men who have come to us. We are proud that they come frankly to the American people and we are glad that the American people are showing the respect and welcome due them."

#### PERSONAL NOTES

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March 19 1919

## THE SFOUL. PRES

### FOREIGNERS AND INDEPENDENCE AGITATION.

STATEMENT BY CHIEF OF FOREIGN AFFAIRS SECTION

Mr. Hisamizu, Chief of the Foreign Affairs Section of the Government-General of Chosen, in an interview with a representative of the *Keijo Nippo* concerning the Korean independence agitation, expressed his regret at the currency of baseless rumours that some foreign residents have taken part in it. He deprecated the dissemination of such rumours without any tangible evidence. Should any foreigners be found to have instigated or abetted the rioters, the authorities would not hesitate to arrest and punish them. The Government-General, Mr. Hisamizu continues, has sent a note to foreign Consulates asking them to warn their nationals from approaching the scene of demonstrations and similar movements, because by doing so they expose themselves to the danger of being misunderstood. An incident appeared in the press that the American Consul-General was implicated in the trouble. This owed its origin to the fact that the Consul-General passed near the scene of demonstration in an automobile. It goes without saying that the incursion is gross injustice. Mr. Hisamizu speaks strongly against harbouring unwarranted suspicion against foreigners.

### WHAT TO DO WITH RECALCITRANT KOREAN STUDENTS

OPINION OF DIRECTOR OF EDUCATIONAL AFFAIRS

Speaking to a newspaper representative concerning the independence agitation, Mr. Sekiya, Director of the Educational Affairs of the Government-General of Chosen, who has just returned to his post from Tokyo, expresses his appreciation of the efforts put forth by school faculties to minimize the trouble affecting their schools. He regrets the withdrawal of students from schools, but hopes that teachers will not be discouraged by what has occurred. He thinks that the trouble has occurred through fault of them. The recalcitrant stud-

were misled by the theory of racial self-determination, and it was not due to any shortcoming on the part of their teachers in their teaching. Mr. Sekiya urges the teachers not to show any bitterness against the erring students, but to lead them with love and magnanimity, and to endeavour to recall these class-rooms by cooling their fever and making them conscious of their error.

### EXAGGERATED NEWSPAPER REPORTS FROM SEOUL

Everywhere newspaper correspondents are eager to write up sensational stories. This weakness is especially conspicuous among Japanese correspondents in Seoul just at the present time. Some of the reports sent home by them concerning the Korean independence agitation are so startling as to convey the idea that Seoul is seething with rebellion and that Japanese residents are in imminent danger of being massacred. People at home have naturally been very much alarmed and many Japanese have received telegrams and letters of inquiries. We can assure all our good friends at home that all is quiet here and the only signs of any unsettled condition are that many Korean schools and shops with remain closed and policemen and soldiers are somewhat more in evidence in the streets than usual.

We note that the *Japan Gazette* translates from a Japanese paper the following rather amusing story:—

On a street car in Seoul on Wednesday evening a comical scene was witnessed, when two Japanese passengers were insulted by many Korean passengers who, by threat, forced the Japanese to alight for their warcry, the shouting of which is now national. The Japanese were unable to resist. The fun was greatly enjoyed by the Koreans, who disappeared as soon as the car stopped.

"On Tuesday a Japanese child was kicked to death by some Koreans in a street in Seoul."

Both stories, we need scarcely add, are entirely false.

As already reported the S. M. R. Company is preparing for the opening of the railway school newly established at Youngseu in April next. The detailed regulations of the school were made public on March 14.



March 19

CH 19, 1919.—[PART I.]

# Control Rhine.

## ALL KOREA IS IN MOVE

### Christians, Pagans for Freedom.

Missionaries Tell of Passive Resistance, Most Wonderful in History.

Break Silence Concerning Japanese Brutality of the Past Decade.

[BY CABLE AND ASSOCIATED PRESS.]

PEKING, March 18.—An American missionary, who has just returned from Korea describes the independence movement there as the most wonderful passive resistance movement in history.

The missionaries were taken by surprise when the movement began, but after realizing that their churches had been closed by order of the police and that most of their pastors were in jail, they concluded that the time had come to break silence regarding the brutalities witnessed in the last decade. They had seen children beaten, old men ejected from their houses, and women struck with swords, and they could not keep quiet for humanity's sake, whatever the cost to their missionary work and themselves.

They determined, said this missionary during an interview with the Associated Press, that the truth should be known. They appointed a committee to proceed to Seoul and confer with the American Consul and presented signed documents to the effect that two American women missionaries had been beaten by Japanese soldiers with guns and that other American missionaries had been subjected to indignities.

The American Consul is declared to have said that if an apology was not forthcoming within a week's time something would happen.

The American Consul himself, the missionary said, had been arrested by Japanese soldiers at Seoul, but an interesting development was spoiled by his companion—also an American—who asked the Japanese if they knew this man and informed them that he was the American Consul. The Consul was immediately released.

The Japanese charge the missionaries with teaching the Koreans doctrines of liberty and personal right. Every Christian Korean was associated in the movement, the missionary added, because every Korean was in it. Korean Christians and non-Christians being equally prepared to suffer to advance the cause of their country.

The visit of John J. Abbott of the Continental and Commercial Trust and Savings Bank of Chicago to Korea led Koreans to believe that he was the representative of the Peace Conference, and this accelerated the independence movement.

Name Prof. Peck Farm Economist. [BY A. P. NIGHT WIRE.]

WASHINGTON, March 18.—Appointment of Francis W. Peck of the University of Minnesota as farm



Mar 19 + Mar 20, 1919

L.A. Times

MORNING,

## SELF-RULE FOR KOREA A DREAM

People Unfit for Self-Government, Says Professor.

Revolution is Described as Wild-Fire Agitation.

Potential Dagger Pointing at Heart of Japan.

[BY A. P. NIGHT WIRE.]

MADISON (N. J.) March 19.—The revolution in Korea was described today as "wildfire agitation by a people as yet unfit for self-government," by the Rev. Dr. E. D. Soper, a professor in Drew Theological Seminary here, who has just returned from a seven months' tour of the Far East, part of which he spent in Korea.

One of the chief causes of the uprising, according to Dr. Soper, is the widespread talk of "self-determination for small nations" fostered by agitators. Severity of Japanese rule, backwardness of the Koreans in accepting modern customs, introduction of the Japanese language in the Korean schools, death of former Emperor Yi Heul, the system of espionage adopted by the Japanese all over Korea and the maladministration and venality of some of the Japanese judges sent to Korea in 1910 at the time of the occupation are mentioned by Dr. Soper as other causes.

These judges, he said, failed to check the activities of many Japanese "freebooters" who went to the newly formed Kingdom when the Tokio government assumed control.

### EVILS REMEDIED.

Many of the early day evils were remedied, however, and the Koreans becoming reconciled to the new regime when the war broke out. Coming of peace and the talk of agitators, he said, made them particularly in Northern Korea where discontent and the desire for independence became pronounced.

"Korea is a potential dagger pointing at the heart of Japan," said Dr. Soper. "If Japan had not occupied Korea in 1910, Russia would have done so and that would have meant a severe blow to Japan."

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## American, European Bankers to Form Consortium.

### Peace Conference Asked to Meet Japan's Objections.

### Combination to Assume Entire Debt of Orientals.

[EXCLUSIVE DISPATCH]

WASHINGTON, March 11.—According to information from authoritative sources today, the negotiations between American and European bankers respecting proposed loans to China have not been concluded. It is the desire of British and French capitalists, with the approval of their governments, to participate in any loans which may be made, as members of the consortium, but as they are not in a position to contribute their portions of the money to be loaned, they desire American bankers to advance the requisite amounts to them.

It has not yet been decided for what purposes the loans to China shall be made, or the uses to which they may be put; the amount, nor what securities shall be required. It is understood that the American bankers, with the sympathetic support of the State Department, desire that the loans shall be made on "the most scientific basis" which would require taking over by the consortium of all outstanding loans to China, their liquidation with funds to be furnished by the consortium, and assumption equally by the grantors of the new loans of all advantages accruing from such outstanding loans.

To this proposition the Japanese interests and government are expected to raise strong objection as during the war, when British and French capitalists were unable to participate in loans to China, the American government having originally declined to support American bankers in such an enterprise, the Japanese capitalists, operating with the diplomatic assistance of the Tokyo government, obtained, in consideration of loans, very valuable railroad and mining rights in China. It is believed the Japanese government would object to any proposition which contemplated a surrender by Japan of these concessions.

## BULLETINS.

[BY ATLANTIC CABLE AND A. P.] WASHINGTON, March 12.—

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# PETITION RIGHT IS DENIED BY COURTS

## Seoul Court Commits Five Who Asked Prime Minister For Korean Freedom

Viscount Kin In-shoku, Viscount Ri Yo-shoku and three others who were arrested on charges of having violated the peace preservation law, were found guilty in the Seoul District Court and committed for trial.

From the decision of the Preliminary Court it appears that Viscount Kin, who is president of the Keigakuin College, hearing of the distribution of independence manifestos by Son Hei-ki and others and the starting of an agitation by the students at Seoul and other places, concluded that the time had arrived to plan seriously for the restoration of independence to Korea.

### Draws Up Petition

About March 20 Viscount Kin drew up a petition to the Japanese Government praying for the restoration of independence to Korea. In the petition he stated that Japan had done much for the improvement of the administration of Korea during the last ten years but that the Koreans had not been satisfied and had been longing for independence. It further stated that the only way of quieting the prevailing disturbances in the Peninsula would be to grant independence to Korea and asked that the matter be brought to the notice of His Majesty so that the petition might be approved.

Viscount Kin showed the petition drawn up by him to Viscount Ri Yo-shoku, another accused, when the latter called on him on March 22, and asked for his support in which he readily concurred. A number of copies of the petition were prepared by Kin Ki-ju, Viscount Kin's grand-son, and Kin Yu-mon. The petition was signed by Viscount Kin and Viscount Ri.

### Distributed in Tokyo

Viscount Kin asked Ri Ken-dai to carry the petitions to Tokyo to be transmitted to the intended destinations. The petition to be presented to the Prime Minister and copies intended to be sent to four Tokyo newspapers for publication were given to Ri Ken-dai together with many other copies of the petition to be distributed elsewhere. Ri arrived in Tokyo toward the end of March and distributed the petition as arranged.

The Seoul Court considers that the acts of the accused constitute a violation of the peace preservation law and therefore they are committed for public trial.

*L.A. Evening Herald*  
HERALD: MARCH 19, 1919

# ON FINAL TERMS

## Korea Proclaims Independence

By International News Service

WASHINGTON, March 19.—  
Korea has proclaimed her national independence, according to state department advices from Vladivostock this afternoon.

The action was taken by the Korean national council at Nikoiskee on the Ussuri river.

Siberia, which transmitted to all consuls copies of the declaration of independence.

Later, the advices add, there was a parade in honor of the event and copies of the declaration, translated into the Russian language, were distributed.

There was no disorder, it was stated.

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CIVIL ADMINISTRATION FOR  
KWANTUNG LEASED  
PROVINCE.

The home Government, it is reported from Tokyo, is now planning to effect a revision in the service regulations of the Kwantung Government-General. The proposed revision will be on the following lines:—

(1) The establishment of a Kwantung Provincial Office in place of Government-General Office.

(2) The head of the provincial office shall be appointed from among high civil officials instead of from among military officers as hitherto.

(3) The head of the provincial office, besides acting as supervisor of the railways in South Manchuria, shall be authorized to govern the province.

(4) The Departments of General, Foreign, Police, and Communications Affairs shall be created in the Provincial Office.

(5) The Consul-General at Mukden shall be additionally appointed Director of the Foreign Affairs Department thus created.

(6) The President of the S.M.R. Company shall become adviser to the Communications Department so created.

(7) The head of the Provincial Office shall have the power of employing troops or requiring the Commander-in-Chief of the garrison troops to call out troops in case of emergency.

PERSONAL NOTES.

Mr. Paul Super head of the Secretariat Bureau of the International Committee of the Young Men's Christian Associations, arrived on Wednesday evening from China. Mr. Super will spend a few days in conference with the secretaries of the Young Men's Christian Associations of Seoul. After which he will spend some weeks visiting the Young Men's Christian Associations of Japan before sailing for America.

Mrs. Welch was due to arrive in town on Tuesday evening from Shanghai to join her husband.

The Rev. Herron F. Smith left for Hiroshima a few days ago to attend a conference there. He will return here after spending two weeks in Japan.

STORIES OF CRUELTY.

In connection with the independence agitation in this peninsula, we have heard of many stories of cruelty alleged to have been meted out to Korean rioters by Japanese police and troops. Some of these stories are so shocking that they are hardly believable. We can easily imagine cases of excess committed by the police and troops in a moment of excitement. They may have dealt with rioters in a harsh way and probably went too far in the execution of their duties. We find it, however, hard to reconcile ourselves to the belief that they acted just like the Huns in Belgium. Nevertheless there appear to be many among the foreign missionaries who believe the stories. This is not surprising. They constantly associate with Koreans, with whom they can freely converse; as they know Korean very well, and it is mostly from their Korean acquaintances that they obtain information. On the other hand, the missionaries rarely come in contact with Japanese on account of the language difficulty. In this way they only hear one side of the story. Now it is a notorious fact that the average Korean is a great liar. Even among Koreans calling themselves Christians there are a great many who do not hesitate to speak an untruth when they find it advantageous to do so. It is very possible that in connection with the recent trouble Koreans have been telling their foreign friends all sorts of exaggerated and distorted stories, painting the Japanese in the blackest possible colour. On the part of foreign missionaries, it is equally possible that, with their good nature and very creditable characteristic of pinning faith in those whom they regard as their friends, they lend ear to their untrue stories and are misled into forming an incorrect judgment of the situation. It appears to us that in these days, one cannot be too much on guard against being deceived by those who have their axes to grind.

plements devoted to Japan issued by the *Evening Post*. When the *New York Globe* heard that Mr. Scholz was to tour the Orient, they appointed him their correspondent and he will also contribute to several Chicago and Western papers. Although his future plans are more or less indefinite, he has stated his intention of visiting China and the Philippines as well as making an extensive tour of Japan.

For encouraging thrift among the people, the Post Office Savings Bank Bureau of Japan has opened a prize competition for slogans on saving. More than 70,000 of these were sent in and from among them the following have just been selected:

First prize, 100 yen:

"Saving is a duty every one can perform."

Second prize, 50 yen:

"Cash may get lean but Savings will get fat."

"One who laughs at a sen will cry for a sen."

Third prize, 30 yen:

"Savings win over spending."

Fourth prize, 15 yen:

"Savings is the metal that never melts." "Think of savings rather than dream of making money."

Fifth prize, 10 yen:

"Less savings, more shame."

"Daily savings, daily happiness."

Dr. Ichita Kishi, proprietor of the Kishi Aeroplane Factory, has invented a new smelting furnace which was built at his aeroplane factory at Akabaue year before last and has been undergoing tests by experts under the guidance of the inventor. The final test was carried out with a highly satisfactory result a few days ago in the presence of Mr. Hirani, chief of the government iron foundry, and many noted experts of the navy and other establishments. The special feature of the new smelting furnace, says the *Japan Times*, is that with the coarsst coal as fuel a ton of pig iron is produced at a cost of only 20 yen or so, besides producing nitrate fertilizer, coal tar, coke and other by-products. The pig iron produced by the Tata factory in India, costs about 55 yen per ton. At the Kishi aeroplane factory there are altogether 15 electric smelting furnaces already completed and in working order. With these furnaces Dr. Kishi will shortly start an iron works at a placer iron mine in Shimokita peninsula, Aomori Prefecture, where the furnaces will be conveyed and set up.

## REFORM IN ADMINISTRATION.

MR. YAMAGATA'S STATEMENT

The *Japan Chronicle* translates from the *Osaka Mainichi* a statement said to have been given by Mr. I. Yamagata, Administrative Superintendent, to a representative of that paper with regard to the Korean agitation. His Excellency is represented as having expressed much regret that the disturbances in the peninsula are not yet pacified. He remarked that the commotion was primarily due to the misconception by the rioters of the principle of self-determination. He admitted that, for all the efforts being made by the Japanese authorities at present, it would take some time completely to restore order. It was observable that various arguments were advanced in regard to the future administration of Korea, continued Mr. Yamagata, but it must be remembered that what was fine in theory was not always feasible in practice. There was a good deal of difficulty in the way of according the same treatment to the Koreans as was extended to the Japanese. He nevertheless confessed that the present disturbances brought to light some defective points in the administration as hitherto conducted, and he felt sure that the necessity would arise for introducing some alterations in the existing organisations. The matter, Mr. Yamagata said, was now claiming the attention of the authorities concerned. In conclusion, he expressed an ardent desire that the Koreans who were making trouble would quickly realise the erroneousness of their ideas.

We do not know how far Mr. Yamagata is correctly quoted. We have, however, reason to believe that the higher authorities of the Government-General are fully aware of shortcomings in their policy of administration and are ready to introduce reform into it. It is as yet premature to say in what lines the reform will be carried out, but we are confident that the policy of the Government-General will undergo some great change and will materially contribute to the promotion of the happiness of the Korean people. The recent trouble, we take it, is but a passing cloud. When it passes away, a glorious sun will be found shining behind it.

### *Koreans Launch Armed Revolt*

A KOREAN "Battalion of Death" of 600 men, fully armed, has crossed the Tumankang river from Manchuria into Korea, pledged not to return until Korea is free, according to a cablegram received by the Korean committee at San Francisco from Shanghai. A Korean provisional government has been established at a secret capital in Manchuria, and a cabinet of eight portfolios has been named with Son Pyung Hi as president. The text of the Korean declaration of independence has been received in this country. It is signed by thirty-three men of great influence in Korea—fifteen of them Christians—all whom were later arrested by the Japanese.

Nong Chang Tyung Hi, whose name heads the list, leads the "nature cult" of Korea. His followers are reputed to number hundreds of thousands. His income is said to be great, and he is said to have flourished under Japanese protection. The declaration of independence proclaims that, "having back of us 20,000,000 of united loyal people and 5,000 years of history," the signers "here-with proclaim the independence of Korea and the liberty of the Korean people." Wang Ching Wai, Chinese delegate to the Paris peace conference, recently arrived in this country with the information that the Koreans hope to establish a permanent republic. He said the Koreans have the moral support of China. The Koreans also have chosen delegates to represent them at Paris. At Samga in southeastern Korea 100,000 Koreans, armed with scythes, cut the telegraph wires, set fire to the town hall and attacked the post-office and police stations.

### *Eye Witnesses of Brutalities*

GRAPHIC STATEMENTS concerning the indignities offered the citizens of Korea by the Japanese soldiers reached this country last week from Dr. George S. McCune, a Presbyterian missionary at Sensen. The letter was entrusted to a traveler through Canada to be mailed to the Chicago office of The Continent, "if it was not taken from her as she left Korea." "Poor Korea," says Dr. McCune, "can nothing be done for her? The situation is unbearable." The people from the hills near Sensen seem to have entered the city in large crowds March 8, crying "Hurrah for independence" and encouraging the city residents to keep up their spirits until the Japanese return to their own country. The following are typical of incidents related by Dr. McCune as having been witnessed between March 8 and 10 by himself and other missionaries:

"There goes a woman across the stream that flows through the town. Three brave (?) soldiers seize her, throw her down, kick her and strike her on the head with their guns. With a final kick they leave this woman of culture and refinement in a heap on the street, bleeding in body and burning in soul at this outrage upon her as she was going about her own business quietly. The three soldiers were as foreign to her as German soldiers would have been and not less barbarous.

"Five soldiers came up to the North church and opened the keeper's house. They went in and knocked things about with their guns, broke a lamp and several dishes, threw down the chests and scattered their clothes. They demanded that the door of the church gate be opened. The police had ordered it to be closed just a little before. When the young man ventured to say so they struck him with a gun, the third stroke knocking him to the ground. His mother went over to see him and she was thrown back and struck to the ground with the bayoneted gun. The blood spurted out of her body and with a final kick they turned their attention to the husband and father. They slit his ear up with the bayonet and left him bruised from head to foot. All of these had care at our hospital near by. 'Resistance means sure death and nothing gained. Why die? Better live and await God's day of vengeance,' was the comment I heard when asked how they could endure it all without resisting.

"Among many others who have been seized, their clothes torn and their bodies beaten was one old man walking along the side of the stream that flows through Sensen. Three soldiers grabbed him, threw him about, kicked him and knocked him over the ten foot high embankment down into the stream. Nobody would dare show pity and the old man was left there until the soldiers of this oriental Hunnism had gone down the street out of sight. He was then picked up and given aid by some Christian friends."

was it implied that church finances are not spiritual?); the relation of the New Era organization to the church's boards of missions and benevolence (whether master or servant?), and the extent to which standardization of practice is possible or desirable in such a diverse democracy as the Presbyterian fellowship has fortunately become. Precise and explicit budgets were promised for information of givers: the budgets printed were as indefinite as morning fog. But more luckless than any of these obscurities has been the failure to discriminate between "drive" tactics appropriate to hustle through some single big emergency fund, and means which will cultivate a benevolent constituency on which permanent institutions like the church may depend one year after another.

A few accessories here and there may be imitated in church canvasses from the high-pressure expedients that "put over" Liberty loans and Red Cross funds and Y. M. C. A. subscriptions in recent times of popular excitement. But transferring into a church campaign the whole machinery producing such feverish public commotions, betrays complete oversight of the well established fact that givers who year in and year out give to missionary objects are those alone whose vivid personal interest has been thoroughly engaged by knowledge and sympathy in the work they are supporting. That is to say, education is the only reliable word to guide the development of benevolence in the church of Christ. In these premises it is fair to paraphrase Paul with an adapted epigram: Boosting puffeth up but education buildeth up. And the New Era Movement, in whatever form it goes forward, must be more an educational movement and less a boosting movement than it has been so far.

Presbyterian prejudice against emotion has been a folly that has very considerably handicapped our church in the past. But to work up thrill and stir of emotion at the expense of careful thought and clear perception would bring a worse handicap by far. It lifts the heart and swells the breast to look out in these days over the measureless ocean of the church's possible service, but before the church launches away, it must needs secure for itself some better chart than the vagrant wish to go somewhere.



### *Happiness in the Tithing Box*

A PASTOR IN THE EAST, who believes in tithing himself, has obtained permission to circulate among his people an exquisitely naive personal letter written by the wife and mother in one of the less comfortable homes of his congregation. It is a spontaneous and charmingly unaffected witness to Christian fidelity in the grace of giving, and as a throbbing story of experience carries a convincingness that argument does not usually achieve.

The good woman relates that she and her husband decided on tithing two years ago. But they had not carried on the plan very far until the husband lost his employment and was for two months entirely out of work. Some people with a mind on the loaves and fishes might have concluded under this strain that tithing was a poor bargain—and dropped it for good and all. But not so this faithful handmaiden. She laments not the privation which her household suffered during this lean time, but the unhappiness that oppressed them all while it was impossible for them to give anything away. And she records with the simplest candor their joy, when work was restored, not over added ease for themselves but over repayment of two months' debt to the tithing box and renewal of their former habit of giving and helping.

Then came the great calls of the Red Cross and the Y. M. C. A., and this open-hearted Christian woman found that their tithe was a long way short of enabling them to help everywhere they wished. So she herself obtained employment in order to fill the "sacred box" full enough for a share in all these good efforts. After that the family adopted a French orphan to support and soon a second. And this generous Christian records her gratitude for the happiness she and her household have found in doing this—the letters of the lonely French damsels are so "full of appreciation and love."

## WHAT FOREIGN MISSIONARIES CAN DO NOW

March 22  
1919

There can be no two opinions as to the imperative necessity of restoring peace and order to this land as soon as possible. The agitation is gradually subsiding and before many days pass Chosen will, we hope, be as quiet as before. Nevertheless it will not be easy to heal the ill-feeling and rancour created in the minds of many Korean people by the recent trouble, and it will take a long time to reconcile them to the Japanese administration. This can only be done by giving the Korean people a more liberal administration, by satisfying all their reasonable wants, and by offering them better and wider opportunities for success and self-promotion. No doubt the Government intends to do all these things and in time will carry out new policies on a democratic line. Obviously, however, it is impossible to introduce a great change in administration in a short time.

What is now of urgent importance is the restoration of normal conditions, and all well-wishers of the Korean people should help towards the consummation of this desirable state. It is out of the question on the part of the Government to accede to the desire of the Korean demonstrators, and as long as they continue to carry on their agitation the authorities are bound to check their activity by force. The Korean demonstrators ought to have seen by this time that it is not only perfectly useless but detrimental to the interest of their fellow countrymen to keep up the agitation. The longer they continue to defy the law, the sterner will be the Government measures taken against them, and meanwhile millions of innocent people are suffering more or less in consequence of the unquiet state of things. So there can be no gainsaying that all friends and well-wishers of the Korean people should cooperate with the Government in endeavouring to calm down the situation.

For the doing of this good work foreign missionaries seem to us to be in a particularly advantageous position. To be quite frank, we think they would have rendered a great and good service had they, at the beginning of the trouble, put forth more efforts to persuade those Christian Koreans, who associated themselves with the follow-

ers of the Chyondokyo in the independence agitation, to stop it by telling them that the theory of self-determination was applicable only to nations directly concerned in the war, and that no Power would help the Koreans in their dream-like desire. But in acting in such a way missionaries would have run the risk of losing their popularity among their Korean followers for a time and so it is only natural that they did not do so. We can well sympathize with them in the attitude of neutrality they took in connection with the trouble. But it is not ourselves alone who wish that they would show more moral courage and tell the truth to the misguided Koreans and so endeavour to get them to retrace the erring steps they have taken. There is no shadow of doubt whatever that the missionaries do love the Koreans and sincerely desire their good, but it appears to us that sometimes their love is shown too negatively. A really good friend must occasionally show those whom he loves a manlier sort of love, point out to them frankly the errors they may have committed and try to help them out of difficulties into which they have fallen. In the present condition of things foreign missionaries in Chosen have great opportunities of doing great service both to the Korean and Japanese peoples by showing their Korean followers the folly and uselessness of indulging in empty demonstrations. We earnestly hope that they will not let those opportunities slip by.

## A RIDICULOUS RUMOUR

In yesterday's issue we referred to wild and mischievous rumours circulated among Koreans with malicious intent. The *Keijo Nippo* prints one of these, which in absurdity beats all. It runs: "Two American warships have just arrived at Chemulpo and landed two hundred marines. These men are now guarding the American Consulate-General and the Severance Hospital in Seoul. A hundred thousand American troops will soon arrive."

No one in Seoul will of course believe such nonsense, but there is little doubt that it will find credence among many simple-hearted and ignorant people in the interior and encourage them in their hope for what is absolutely unattainable. As we said yesterday, all who are in a position to teach and lead the people will materially help towards quieting down the situation by endeavouring to disillusion and enlighten their Korean followers.





W. S. L. R. 15

## "What Foreign Missionaries Cannot Do" in Korea.

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A Foreign Missionary's  
Letter to the "Seoul Press."

The Seoul Press has several times remarked that the foreign missionaries in Korea, with their influence over the people, should have done more to dissuade them from taking up this foolish cause of Independence. The following letter, from a missionary, was written in answer, and recently published in the paper.

Dear Sir:—Several recent editorials in your paper, and especially the one in the issue for March 22, entitled "What Foreign Missionaries can do now" have inspired me to write you just a word or two, as to "What Foreign Missionaries cannot do."

In the first place "although we appreciate the commitment to our superior influence in the particularly advantageous position which we seem to some to be occupying, nevertheless we are obliged to admit are that we only human, and cannot be expected to dissuade any one from doing anything, when we do not know what he is planning to do. We knew that something was brewing, the air was electric with it, but when a missionary pastor asked a Korean pastor only a few days before the first of March for some information as to what was going on or what they planned to do, his reply was in substance: "I would rather not tell you. It will be better for you

and studies his Bible, he therefore realizes that he has not already done so by observation, that the Christian must always expect to be unpopular and persecuted in this world, by the very nature of his profession, for Christianity is "light" and never will this world take kindly to the idea of having its evil deeds exposed. Most of all, is the Foreign Missionary taught to expect anything but "popularity." The first missionaries who came to Korea were stoned by the Koreans....Did that "loss of their popularity" daunt them? Some of them are still on the field after twenty or thirty years of "loss of popularity" from one quarter or another. Those of us who came later and missed any persecution from the Koreans are not left in any doubt as to whether we are "popular" with the editors of most of the papers in Japan, and probably a goodly number of their readers. No, loss of popularity is not what we fear. Our Master when on earth was popular with only a small group of people, and "is the servant above this Lord?"

Moreover, we should not be able to do anything "to help them out of the difficulties into which they have fallen," without running the risk of being at least misunderstood by the military authorities. In Fusan, two Foreign Missionaries seeing the school-girls in their charge going down the street, ran out and tried to turn them back. Were they commended for "endeavouring to get them to retrace the erring steps they had taken"? They were told that they lied, that they were inciting the girls.

## Formal Defense of Korea is Made by Missionaries.

Statement Issued Giving Background and Reasons for Present Rising.

### Secret Agitation.

Outgrowth of Discontent Under Harshness of Japanese Rule.

("China Press" Correspondent).

Peking, March 17.—The following is a statement of the situation in Korea drawn up by a Committee of Missionaries in P'yongyang, Korea, on the 10th instant for the purpose of letting people outside of Korea know the true state of affairs:—

An extremely serious situation and the impossibility of getting information regarding it out to the world through regular Channels have induced me to send you word by indirect means, hoping that you will give the very greatest publicity to all I am writing. The American Consul-General in Seoul has sent cables to the American Government on the subject but I have grave doubts whether the Japanese have allowed them go through intact. Hence I am sending you a rather lengthy statement of the situation.

### Korean Insurrection—Its Origin.

On the afternoon of March 1, an insurrection broke out simultaneously in many parts of Korea, taking the Government almost completely by surprise. On January 22 the old ex-Emperor Yi passed away at his palace in Seoul. The circumstances of his death were very peculiar, which led to the report getting out among the people that he had committed suicide in order to prevent the consummation of the marriage of his son, Prince Kon, to the Japanese Princess Nashimoto. This wedding had been scheduled for about Jan. 29, or one week after the death of the ex-Emperor. The Prince had formerly been engaged to a Korean girl but this engagement was forcibly broken off when the Prince was taken to Japan some years ago. The father of this girl is said to have died at almost the same time and under the very same peculiar conditions attending the ex-Emperor's death (so-called apoplexy) and again it was reported that suicide had been the real cause of death. These circumstances have powerfully affected the people throughout the whole country, and the old ex-Emperor, who had done everything a good ruler should have done while he ruled, became a glorified and worshipped saint in his death.

As you doubtless know, disaffected Koreans in America, Hawaii, Manchuria, China and Japan have kept up a constant agitation against Japanese rule in Korea ever since their occupation of the peninsula. About a month ago, some of these men came secretly to Korea and organized committees to begin a movement for establishing independence. Their work was quiet and effective. Their plan was to begin a "passive revolution." No one (even Japanese) was to be harassed. No property was to be destroyed or injured. A persistent passive agitation was to be instituted and continued until success attended their object. If they were beaten or imprisoned or even killed, they were to take their punishment without complaint. Nothing was to be done to bring reproach upon the name of the Koreans or their movement. And I want to say here that up to the present time, we have simply had to marvel at the restraint the people have shown under all the oppression and suffering they have had to endure.

### Wilson Has Big Influence.

The Peace Conference, too, has had a powerful influence upon the present insurrection. President Wilson's fourteen principles are all well known here among educated Koreans and the principle of "self determination," naturally, has made a strong appeal to them. By means of a passive revolt the leaders believed that they could demonstrate to the Peace Conference that Korea was not being ruled at the present time by a power which

Koreans wanted or believed in. In other words, by means of a passive revolt they would demonstrate that they had not in the past been granted the privilege of Self-Determination."

At the same time, in some way, a report gained currency that the Peace Conference has sent a special delegate to the East to examine into Eastern and especially Korean affairs to report to the Conference. The Koreans were very anxious, therefore, that this delegate know how bitter was the feeling here against the Japanese. I can account for this report only in one way. Several weeks ago it was reported in our papers that Mr. John Jay Abbott, representing large American banking interests was coming to the East to investigate financial conditions in China. The Koreans evidently believed that he was a representative despatched by the Peace Conference to investigate conditions in Korea.

Another peculiar report which gave impetus to the movement included two parts. First, it was reported that the Peace Conference had decided to adjourn permanently on March 28. Second, that unless Korea did something before that date and obtained a hearing from the Peace Conference there never would be another opportunity for it to do so. I cannot account for the first of these in any way. The second was due again to misunderstanding. The Koreans believed that every political "sore" and difficulty throughout the whole world was to be "aired" and rectified at the Conference. And they also believed that this conference was to settle all these questions now for time and eternity. They believed that after the Conference adjourned no adjustment of national boundaries or sovereignties would be possible. Hence this was a critical, a most critical time for all oppressed races.

### Certain Conditions Not Generally Known.

Foreigners whose residence has been in the East, but outside Japan proper, are generally well acquainted with Japanese dealings with other nations. The same method of intrigue, deception, brow-beating and force have been followed in China, Formosa, Manchuria, Korea and recently in Siberia. The people who have been so unfortunate as to cross their path have invariably suffered. But in all this they have been adepts at "pulling the wool" over the eyes of those who come to the East for a "sight-see." We foreigners who live here are discredited because we do not laud to the sky this miserable business of deception. We condemn it and have condemned it, but without avail. To-day I believe our day has come and we must speak again.

Japan's occupation of Korea has been one long story of "putting the best foot forward." The Japanese have built fine public buildings, school buildings and roads. They have introduced improvements in agriculture. They have introduced afforestation on a large scale. They have done scores of other things to benefit the country. For all these they are to be commended, and highly commended. We do not criticise them for what they have done, but I have never heard a Korean catalogue their grievances nor can I give them all. But the following are facts so well known and so contrary to justice and right—that they are a terrible indictment of Japanese rule in Korea:—

(1). The country is ruled by the most autocratic government in the world. There is no appeal from its decisions or laws to the Parliament in Tokyo or to the Emperor. The Governor General is as absolute as was the Tsar in the balmyest day of Tsardom. This militarism forbids and prohibits every expression of freedom. It denies to the Koreans innumerable personal rights, some of which are enumerated below.

(2) The Japanese Government in Korea has been a brute force. Not one ounce of love has been shown. People are ruthlessly shot down and killed. For the smallest offenses they are imprisoned for long terms. It is a rule of brute force untempered by even the smallest bit of love.

(3) The Government has denied the Koreans the right of petition or appeal. The very act of discussing or presenting an appeal has constituted treason. Even

conversation is listened to by hired spies, to find who is thinking freely and one indiscreet expression has sent scores of men to prison for years of imprisonment.

(4) Although the Korean people is homogeneous, possessing a single spoken language, a literature and authentic history extending back thousands of years, the Japanese are denying to them the right to use their own language in their own schools. They have tried to destroy their histories, especially parts which tell of past difficulties between Korea and Japan. They have prescribed large numbers of Korean literary works because they have words, phrases or thoughts which are objectionable to the Japanese. And in the place of these they wish to make young Korea speak only Japanese, read Japanese made histories of Korea, and read and study Japanese literature. In other words on the one hand by means of the Japanese language they have tried to assimilate the Korean people; while on the other they have never shown them a ray of real love to draw the two peoples together naturally.

(5) The Japanese claim that the Koreans are treated just the same as the Japanese now; that there is no discrimination of races. But how idle the claim! As just one example of this, Koreans are unable to study in the same school with Japanese because the Government provides special schools for Japanese and special schools for Koreans and the two kinds are totally different. Graduates from Korean primary schools cannot enter the Japanese middle schools. Graduates from Korean middle schools cannot enter the Japanese higher schools.

(6) Koreans are discriminated against in all official business. A few important offices have been given Koreans but there is always a Japanese underling who has power to veto his chief's acts. There is no representative council of state. There is no way by which they can obtain a hearing from the Parliament in Tokio except through the Governor General who reports everything from his own point of view. Practically speaking, the Koreans are denied a share in the Government.

(7) In land matters again, gross injustice is and has been done the Koreans. Waste crown lands have existed here for ages. During the Korean rule these were rented to Koreans and the rent was used to pay the expenses of State. To-day these are being taken over by the Government as Government lands on the ground that they are to be sold or disposed of regularly. But the sale or lease is always to Japanese. The dispossessed Koreans have in scores of instances been the occupants of these lands for generations, but nevertheless they are driven out. No remuneration is given. They must go.

(8) Koreans have largely been denied the privilege of travelling to foreign countries. Passports have largely been denied regardless of the reasons for travel, or have been so tardily issued as to constitute prohibition.

These and many other conditions exist and have existed for these ten years and there seems to be no intention on the part of the Government to correct them. Korea has not been held and administered for the benefit of the Koreans, but for the benefit of the conquerors. Koreans are in bondage so hard and unendurable that insurrection must break out continually in the future. The amalgamation and assimilation process is at an end. Bitterness between the two peoples is daily growing more pronounced. The passive revolution if continued long must develop into forceful resistance.

### Rumour of Japanese Trick Causes Agitation in Korea.

A letter received here from a British lady in Korea tells of a rumour which is causing widespread agitation among the Koreans. The rumour is to the effect that numbers of Japanese hoodlums are being shipped to Korea, dressed in the costumes of the natives of that country, their mission being to cause disturbances for which the Koreans shall be blamed and given capital punishment. The letter also tells of two British women, school teachers near Fusan, who were imprisoned for two days because of efforts to get their students to return to school.

Seoul, Korea

March 22, 1919

REPORT OF FIRST SESSION OF UNOFFICIAL CONFERENCE, CHOSEN HOTEL

Present: Messrs. Watanabe, Katayama, Kobuku, Sekiya, Hoshino, Kawabata, Yamagata, Matsumoto, Sakaido, Niwa, Welch, Avison, Moffett, Gale, Gerdine, Hardie, Brockman, Whittemore, Noble and Bunker.

Those present met on the invitation of Judge Watanabe and Mr. Katayama.

JUDGE WATANABE acted as chairman and explained the object of the meeting which was to talk over matters connected with the present regrettable disturbances. Various professions were represented but all have but one object, the welfare of the Korean people. He said: "As a judge, I have had the desire to ensure that every Korean should get justice in the courts, that those who ought to be punished should be punished and that those who ought to be protected should be protected. It should be the first object of a banker, not to make money, but to improve the financial condition of, and provide a better financial system for, the people. The object of teachers should be to enlighten the people, and that of missionaries to aid their spiritual development, and perhaps the last is the most important of all. In spite of all our efforts we now have these very regrettable disturbances. It is probable that we, as officials, may have made some mistakes, but it is also probable that others than officials - - - bankers, missionaries, etc., may have made mistakes. I am glad for so full a response to our invitation and especially to have Dr. Moffett and Mr. Whittemore from outside of Seoul, whom we had not expected. We hope that you will speak out your minds so that we may have a frank expression of opinions.

"One of the stated causes of the trouble is inequality of treatment of Koreans and Japanese. I wish to call your attention to the conditions that existed here ten years ago. They were very deplorable. One of the first things I did after coming here was to go through the legal records in order to find out how the courts had been conducted but there were no legal records to be found although we searched for them. They had been intentionally destroyed to cover up the injustice and bribery of the judges. We found that official exactions were made whenever officials visited the districts. The forest lands of the country had been deforested until the mountains were bare. I have heard it said that a country is practically destroyed if one-third of its surface is denuded, but here more than one-half the whole area of the country had been deforested. As for education, there were practically no schools. The so-called schools were only places where the Chinese classics were taught. All these things placed the Koreans in a different status, and all we have done was done with good intentions for the sake of the Koreans. There has been nothing like oppression on the part of the government. I say this not for the government but in the interest of truth. The government planned to correct these inequalities in the course of time when they thought that the proper time had come." At this point the Judge again made a plea for frankness in the discussion.

DR. GALE: "I have been through all my life here a sincere well wisher of both Japan and Korea and also of the whole Far East. I am therefore very much disturbed over present conditions. The Korean has doubtless been very much benefitted materially by Japanese rule and

for this he should be thankful. There was, however, his world of the mind quite apart from the material world and in this world he lives altogether a separate existence from me. For thirty years I have tried to enter into it, but even today am only an onlooker. His was a world of an ancient civilization that I have learned to respect the more I knew of it, a world more complex in its workings than my own, peopled with events, associations and ideals that made him a man quite by himself; very different from us of the West, and also very different I think from the Japanese. Such being the case, any methods taken to govern him must sympathetically take account of his civilization and try to build on that rather than try to force something foreign to his bringing up. The key to this mental world of his is the key to the solution of the problem. The body may be comfortable but if there is no comfort of the mind the comfort of the body does not count for anything with the Korean.”

DR. MOFFETT: “I have lived for thirty years in Korea and have many friends among the Koreans. I like them and sympathize with them. I speak as a very great friend and admirer of the Koreans. I have come to find that they place a higher value on spiritual and moral things than on material. My teaching has been to elevate the spiritual and I have been greatly satisfied with the results. One must recognize the worth of the Korean along this line. The thing which appeals to the Korean is justice and justice has a greater appeal to him than anything of a material nature. Impress him with the fact that justice is rendered him and he will value and receive it gratefully. Their civilization which has developed the moral and spiritual side came through China. I find that they appreciate being treated like men and that manhood and worth appeal to them much more than physical comforts.”

DR. HARDIE: “I have great love and admiration for the Koreans. Their development in manhood has been very marked during the last few years, and it must have expression. This development is due to the influence both of the Japanese and the missionaries. The Japanese educational system has done a great deal for the development of the Koreans, and I have been watching with interest the efforts of the Japanese and wondering how they would work out. Japan was generally believed to be the key to Asia. She could accomplish her mission in Korea by giving the people a just, human, kind and sympathetic rule. I have rejoiced in the development of the country, have appreciated the improvements introduced and the economic prosperity. But while the Koreans admit the existence of these material improvements, the feeling among them is general that they are not wholly for their benefit. These benefits gave no satisfaction as long as they were treated as inferiors with arrogance and overbearing repression. In proportion to the growth of their manhood the sense of outrage has increased, and what we now see is the expression, on the first possible occasion, of their pent-up feeling of distrust, dissatisfaction and rebellion against a deliberate and forced form of race discrimination as they regard it. Koreans cannot be made loyal subjects of the Empire by force: their will must be won. The key to the will is not in the body or intellect but in the spirit - - in winning their faith and confidence. Let us not destroy the work of our own hands.”

MR. WHITTEMORE: Stated that the Koreans felt that they did not have religious liberty, and the multiplicity of laws grated upon them. While the laws in themselves might be good, so many of them worried the people.

MR. KOKUBO (Minister of Justice) supposed that the Koreans must be hard to lead in [a] spiritual way and had asked the missionaries to meet the present group so that those present might get the missionary viewpoint concerning the recent disturbances, that he had heard that the missionaries had instigated this trouble, and that as we all knew he had investigated it and was confident that they had had nothing to do with it. He asked if the missionaries were willing to co-operate with the government and put forth their effort. They had great influence. "If you put forth your effort to quiet the people", said he, "you will do much service and in this way you will do much for humanity and for peace."

MR. SEKIYA: felt that the students were not entirely responsible but that undoubtedly a large number of them had taken part in the demonstrations. He continued: "I am therefore not entirely free from blame since I am Minister of Education. The government may have ignored the thoughts of the Korean but if it did so we did it unintentionally. Our work has been to promote their happiness. Dr. Moffett says that the Koreans respect the spiritual more than the material, and while that is all right for the missionaries the aim of the government is different from that of the missionaries, because the latter simply aim at getting around them a number of Koreans and making as good Christians as possible out of them. You do everything for their spiritual welfare, but you must realize that they have many material shortcomings, and that the government may have to enforce measures which they are not glad to do. It has been necessary for the educational department to put its main emphasis on industrial education. The Koreans have a weakness for laying too much emphasis on the spiritual at the cost of their material life. In this present materialistic age it is necessary to cultivate both the spiritual and material side. Formerly the Korean method of education was only the teaching of reading. The Korean despised labor. We recognize this and have been endeavoring to make the Koreans see their mistake and realize that work is very important. Another Korean weakness is that they lay too much emphasis on formality. For example, they call their schools by a much higher title than they deserve. Some of the Mission Schools have also had a similar weakness. The government has not been giving such high sounding names to the schools but has been trying to increase their equipment. The Koreans complain because the elementary schools course in Japan is six years and in Korea only four. In Japan proper until ten years ago the elementary school course was only four years instead of six. The Koreans also complain because there are too few schools. This is due to lack of funds. We do not desire to tax the people too rapidly. The Government has drawn up its plans and has all but secured the recognition of the Diet for more schools. We have carried on all this work with sincerity. The Koreans must have failed to understand it. We may have failed in our methods but we have not lacked sympathy for them. We respect the character of the Korean people but it is expedient to root out their bad points. Things that are bad must be cured. It may be difficult to Japanize them but we must eliminate what is bad in their characters. Is it wise always to take the course that is pleasing to the Koreans? We must do things at times at the risk of being misunderstood by them. We Japanese may be too strict or too minute in government but in doing the things we have, there has been no intention of oppressing the people. We hope that the missionaries will co-operate with the government in carrying out the government measures though they may not be most pleasing to the Koreans.

MR. KATAYAMA: The way in which the Koreans have acted is very wrong, because

Korea is a part of the Empire. The annexation was carried out in accordance with the rules of international law: there was no violation of international law. The annexation is a fact. It is therefore justified by fact and by law, and the Koreans who express views of independence are wrong. Their acts may be of a highly treasonable nature and as such the perpetrators must be brought to justice. I consider that the Koreans should be treated equally and justly. There may be instances where the Koreans have been treated unjustly but on the whole the Japanese have treated the Koreans with justice and equity. For example, in the treatment accorded to the Korean employees of the Bank of Chosen, who are graduates of the Higher Commercial School of Japan, we desire to treat according to the principles of equality, but in practice we must regard to status of individuals. We adapt those Koreans to suitable positions and give them proper work, taking into consideration their stage of development. All peoples must be law abiding and peace loving. There may have been violence in some cases but if so this is contrary to justice and if the missionaries will point out these cases we will respect their views. We should treat the Koreans generously and liberally but they must not oppose the government's policy. There is much misunderstanding which may result in war or conflict. Japan has for many years considered America her friend, but sources of misunderstanding may cause war. We will not forget friendly advice given by Americans. Now is the most important moment when we should unite in spirit and work for the whole world.

MR. BROCKMAN: For ten years I have labored in both Japanese and Korean Y.M.C.A. work. We have taken as our ideal the co-operation of both Koreans and Japanese and the keeping of Korean initiative among Koreans. This brings peace and happiness and hope to the Korean Association. I long to see the time when the Japanese Empire will be made up of representatives from the entire Empire – Formosans representing the interests of Formosa, Koreans representing the interests of Chosen, and the Japanese representing the mother country. By such means Japan will take the place awarded her as one of the five great powers of the world.

MR. BUNKER: (after Mr. Sekiya) Believed a sense of injustice rankled in Korean hearts. It would be wise to give Koreans more to do in line of governing themselves.

MR. NOBLE: (after Mr. Kokubu) Had met a man from South who reported that so far there had been no disturbances in 100 churches and 45 schools under his supervision. Personally he had taught Koreans to be in subjection to [the] powers that be. Koreans felt that under present conditions they had no hope.

(Stated at beginning of report: PRIVATE, NOT TO BE PUBLISHED. Carbon copy in Samuel Hugh Moffett collection of Samuel Austin Moffett papers. Another copy appears to be in the files of the Presbyterian Historical Society, Philadelphia, Pennsylvania.)

REPORT OF FIRST SESSION OF UNOFFICIAL CONFERENCE, CHOCKH HOTEL,  
MARCH 22ND, 1919.

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MAY 19 1919

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JUDGE WATANABE acted as chairman and explained the object of the meeting which was to talk over matters connected with the present regrettable disturbances. Various professions were represented but all have but one object the welfare of the Korean people. He said: "As a judge, I have had the desire to ensure that every Korean should get justice in the courts, that those who ought to be punished should be punished and that those who ought to be protected should be protected. It should be the first object of a banker not to make money but to improve the financial condition of, and provide a better financial system for, the people. The object of teachers should be to enlighten the people, and that of missionaries to aid their spiritual development, and perhaps the last is the most important of all. In spite of our efforts we now have these very regrettable disturbances. It is probable that we, as officials, may have made some mistakes, but it is also probable that others than officials --- banker, missionaries, etc., may have made mistakes. I am glad for so full a response to our invitation and especially to have Dr. Moffett and Mr. Whittimore from outside of Seoul, whom we had not expected. We hope that you will speak out your minds so that we may have a frank expression of opinions.

"One of the stated causes of the trouble in inequality of treatment of Koreans and Japanese. I wish to call your attention to the conditions that existed here ten years ago. They were very deplorable. One of the first things I did after coming here was to go through the legal records in order to find out how the courts had been conducted but there were no legal records to be found although we searched for them. They had been intentionally destroyed to cover up the injustice and bribery of the judges. We found that official exactions were made whenever officials visited the districts. The forest lands of the country had been deforested until the mountains were bare. I have heard it said that a country is practically destroyed if one third its surface is denuded, but here more than one half the whole area of the country had been deforested. As for education there were practically no schools. The so-called schools were only places where the Chinese classics were taught. All these things placed the Koreans in a different status, and all we have done was done with good intentions for the sake of the Koreans. There has been nothing like oppression on the part of the government. I say this not for the government but in the interest of truth. The government planned to correct these inequalities in the course of time when they thought that the proper time had come." At this point the Judge again made a plea for frankness in the discussion.

DR. GALE: I have been through all my life here a sincere well wisher of both Japan and Korea and also of the whole Far East. I am therefore very much disturbed over present conditions. The Korean has doubtless been very much benefitted materially by Japanese rule and for this he should be thankful. There was, however, his world of the mind quite apart from the material world and in this world he lives altogether a separate existence from me. For thirty years I have tried to enter into it, but even today am only an onlooker. His was a world of an ancient civilization that I have learned to respect the more I knew of it, a world more complex in its workings than my own, peopled with events, associations and ideals that made him a man quite by himself, very different from us of the West, and also very different I think from the Japanese. Such being the case any methods taken to govern him must sympathetically take account of his civilization and try to build on that rather than try to force something foreign to his bringing up. The key to this mental world of his is the key to the solution of the problem. The body may be comfortable but if there is no comfort of the mind the comfort of the mind does not count for anything with the Korean."



DR. MOFFETT: I have lived for thirty years ~~among~~ in Korea and have many friends among the Koreans. I like them and sympathize with them. I speak as a very great friend and admirer of the Koreans. I have come to find that they place a higher value on spiritual and moral things than on material. My teaching has been to elevate the spiritual and I have been greatly satisfied with the results. One must recognize the worth of the Korean along this line. The thing which appeals to the Korean is justice and justice has a greater appeal to him than anything of a material nature. Impress him with the fact that justice is rendered him and he will value and receive it gratefully. Their civilization which has developed the moral and spiritual side came through China. I find that they appreciate being treated like men and that manhood and worth appeal to them much more than physical comforts.

DR. HARDIE: I have great love and admiration for the Koreans. Their development in manhood has been very marked during the last few years, and it must have expression. This development is due ~~both~~ to the influence both of the Japanese and the missionaries. The Japanese educational system has done a great deal for the development of the Koreans, and I have been watching with interest the efforts of the Japanese and wondering how they would work out. Japan was generally believed to be the key to Asia. She could accomplish her mission in Korea by giving the people a just, humane kind and sympathetic rule. I have rejoiced in the development of the country, have appreciated the improvements introduced and the economic prosperity. But while the Koreans admit the existence of these material improvements, the feeling among them is general that they are not wholly for their benefit. These benefits gave no satisfaction so long as they were treated as inferiors with arrogance and overbearing repression. In proportion to the growth of their manhood the sense of outrage has increased, and what we now see is the expression, on the first possible occasion, of their pent-up feeling of distrust, dissatisfaction and rebellion against a deliberate and forced form of race discrimination as they regard it. Koreans cannot be made loyal subjects of the Empire by force: their will must be won. The key to the will is not in the body or intellect but in the spirit -- in winning their faith and confidence. Let us not destroy the work of our own hands.

MR. WILTEMORE: Stated that the Koreans felt that they did not have religious liberty, and the multiplicity of laws grated upon them. While the laws in themselves might be good, so many of them worried the people.

MR. KOKUBO (Minister of Justice) supposed that the Koreans must be hard to lead in a spiritual way and had asked the missionaries to meet the present group so that those present might get the missionary viewpoint concerning the present disturbances, that he had heard that the missionaries had instigated this trouble, and that as we all knew he had investigated it, and was confident that they had had nothing to do with it. He asked if the missionaries were willing to co-operate with the government and put forth their effort. They had great influence. "If you put forth your effort to quiet the people" said he, "you will do much service and in this way you will do much for humanity and for peace."

MR. SEKIYA: felt that the students were not entirely responsible but that undoubtedly a large number of them had taken part in the demonstrations. He continued: "I am therefore not entirely free from blame since I am minister of education. The government may have ignored the thoughts of the Korean but if it did so we did it unintentionally. Our work has been to promote their happiness. Dr. Moffett says that the Koreans respect the spiritual more than the ~~physical~~ material, and while that is all right for the missionaries the aim of the government is different from that of the missionaries, because the latter simply aim at getting around them a number of Koreans and making as good Christians as possible out of them. You do everything for their spiritual welfare, but you must realize that they have many material shortcomings, and that the government may have to enforce measures which they are not glad to do. It has been necessary for the educational department to put its main emphasis on industrial education. The Koreans have a weakness for laying too much emphasis on the spiritual at the cost of their material life. In this present materialistic age it is necessary to cultivate both the spiritual and material side. Formerly

the Korean method of education was only the teaching of reading. The Korean despised labor. We recognize this and have been endeavoring to make the Koreans see their mistake and realize that work is very important. Another Korean weakness is that they lay too much emphasis on formality. For example, they call their schools by a much higher title than they deserve. Some of the Mission Schools have also had a similar weakness. The government has not been giving such high sounding names to the schools but has been trying to increase their equipment. The Koreans complain because the elementary schools course in Japan is six years and in Korea only four. In Japan proper until ten years ago the elementary school course was only four years instead of six. The Koreans also complain because there are too few schools. This is due to lack of funds. We do not desire to tax the people too rapidly. The government has drawn up its plans and has all but secured the recognition of the Diet for more schools. We have carried on all this work with sincerity. The Koreans must ~~have~~ have failed to understand it. We may have failed in our methods but we have not lacked sympathy for them. We respect the character of the Korean people but it is expedient to root out their bad points. Things that are bad must be cured. It may be difficult to Japonize them but we must eliminate what is bad in their characters. Is it wise always to take the course that is pleasing to the Koreans? We must do things at times at the risk of being misunderstood by them. We Japanese may be too strict or too minute in government but in doing the things we have there has been no intention of oppressing the people. We hope that the missionaries will co-operate with the government in carrying out the government measures though they may not be most pleasing to the Koreans.

MR. KATAYAMA: The way in which the Koreans have acted is very wrong, because Korea is a part of the Empire. The annexation was carried out in accordance with the rules of international law: there was no violation of international law. The annexation is a fact. It is therefore justified by fact and by law, and the Koreans who express views of independence are wrong. Their acts may be of a highly treasonable nature and as such the perpetrators must be brought to justice. I consider that the Koreans should be treated equally and justly. There may be instances where the Koreans have been treated unjustly but on the whole the Japanese have treated the Koreans with justice and equity. For example in the treatment accorded to the Korean employees of the Bank of Chosen, who are graduates of the Higher Commercial School of Japan, we desire to treat according to the principles of equality, but in practice we must regard to status of individuals. We adapt those Koreans to ~~suitable~~ suitable positions and give them proper work, taking into consideration their stage of development. All peoples must be law abiding and peace loving. There may have been violence in some cases but if so this is contrary to justice and if the missionaries will point out these cases we will respect their views. We should treat the Koreans generously and liberally but they must not oppose the government's policy. There is much misunderstanding which may result in war or conflict. Japan has for many years considered America her friend, but sources of misunderstanding may cause war. We will not forget friendly advice given by Americans. Now is the most important moment when we should unite in spirit and work for the whole world.

MR. BROCKMAN: For ten years I have labored in both Japanese and Korean Y.M.C.A. work. We have taken as our ideal the co-operation of both Koreans and Japanese and the keeping of Korean initiative among Koreans. It brings peace and happiness and hope to the Korean Association. I long to see the time when the Japanese Empire will be made up of representatives from the entire Empire-- Formosans representing the interests of Formosa, Koreans representing the interests of Chosen, and the Japanese representing the mother country. By such means Japan will take the place awarded her as one of the five great powers of the world.

MR. BUNKER: (after Mr. Sekiya) Believed a sense of injustice rankled in Korean hearts. It would be wise to give Koreans more to do in line of governing themselves.

MR. NOBLE: (after Mr. Kokubu) Had met a man from South who reported that so far there had been no disturbances in 100 churches and 45 schools under his supervision. Personally he had taught Koreans to be in subjection to powers that be. Koreans felt that under present conditions they had no hope.

Seoul, Korea

March 24, 1919

REPORT OF SECOND SESSION OF UNOFFICIAL CONFERENCE, CHOSEN HOTEL

Present: Messrs. Katayama, Kokubu, Sekuya, Hoshino, Kawabata, Saito, Niwa, Matsumoto, Sakaido, Yamagata, Welch, Noble, Bunker, Gale, Moffett, Avison, Whittemore, Gerdine, Hardie, Brockman and Dr. Egbert W. Smith.

MR KATAYAMA opened by stating that this meeting was in continuation of that held the previous Saturday and that everyone should feel free to express his views on the subjects discussed then or to be discussed tonight. He had been requested to begin the conversation. Mr. Niwa asked that either Bishop Welch or Dr. Avison begin now.

BISHOP WELCH said: We feel that this is but an adjourned meeting and entirely unofficial on both sides. We missionaries in no sense represent our Missions or our Korean friends, and anything we say will be an expression of our personal opinions only. I recall that at our previous meeting it was decided that our proceedings be not as yet published but I think that it is desirable that these meetings be regarded as private and if we are to be frank in our statements it will be necessary that we understand that nothing will be published and no public use made of what is said or even of the mere fact that we have met in such a conference. Otherwise it might be misunderstood by both Koreans and Japanese. We are here on your invitation ready to put ourselves at your service in any proper way. Our position as foreigners prohibits us from doing certain things. The question at issue being political, and concerning the state, it would be improper for us to intervene. Every missionary being a friend of both the Korean and Japanese is intensely concerned yet we must assume the position of bystanders. It must be clearly recognized that this movement was not instigated by missionaries. It is not even a Christian movement, for most of the leaders and a great majority of the people are not Christian. It is a national movement, a controversy between the people and the existing government. So it is improper for us to offer advice either to the government or to the Koreans. Of course in such a discussion the foreigner has no choice but to stand in a neutral position. Outside of these considerations if we can assist the gentlemen here present in understanding the situation, all here will be glad to give such information as he has, though it is improbable that any missionary has information not already in possession of those present. Possibly if we proceed by way of question and answer we can get along better than by making set speeches. Apart from politics there are humanitarian questions involved but even here we do not wish to thrust anything on this company.

MR. MATSUMOTO: I am grateful for the opportunity afforded me to hear statements regarding the present trouble. From the speeches made on Saturday I gather that most of you are old residents, some having lived here thirty years and some twenty. I am comparatively young having been here but seven years and have no claim to such knowledge of the Koreans as you have. The older residents have an extensive knowledge of things Korean but that fact may sometimes be a hindrance in forming a correct judgment. The judgment of such a newcomer as I may be shallow but it may have some intuitive value. With reference to the present trouble I regard it not so much a serious matter but it is the outcome of the Korean demand for the

abolition of the discrimination against them. It is declared to be a movement for independence and, judging from the manifestos issued, it is seemingly a political question; in my opinion it is not so, but rather a matter of sentiment. We must not be misled by words and names. Although this movement is called a movement for independence, it is rather a species of what the Japanese call "high-collar", a sort of fashionable following of foreign modes. This phrase does not mean that the person so styled really wears a high collar: it is rather pretending to a knowledge of outside affairs. Although the demonstrators on the surface are calling for independence, their real aim, in my opinion is to secure the abolition of discriminatory treatment. The demand for the abolition of unequal treatment is not confined to officials but the whole people are demanding that they be given exactly the same treatment as the Japanese born subjects. I have heard of a middle school student who took part in the demonstrations and when scolded by his father he said he did not look for the complete success of their demand, but he could no longer submit to the unequal treatment, not knowing how long it was going to last. His father was not able to reply to this, but tears came to his eyes. This incident shows the state of mind of the Korean people. This demand is reasonable and I sympathize with the Koreans for we Japanese are making a similar demand at the Peace Conference - - the abolition of racial discrimination. This demand of the Korean people is reasonable in theory but difficult to carry out in practice. Not only the officials and those engaged in religious work must co-operate but all other people also. For instance, the Korean people discriminate against the Japanese, because they do not let us know their inner thoughts. I am not pessimistic about the present trouble, I am optimistic. I consider it as in a certain sense a proof of the success of the Government General's educational policy, because the people are awakening to a sense of their rights. Formerly they dared not to do such a thing but now they have learned that justice may be obtained. The missionaries have contributed greatly to awakening in them a sense of justice which is also a proof of success. So, with regard to the future prospects of this people I am optimistic. I have heard from you that they are a worthy people capable of receiving education and of developing politically and industrially. I have great reliance on them as brothers and sisters. Although the present trouble is unpleasant we have secured through it many unexpected findings. Hitherto they have concealed from us their inner hearts but since this trouble began they speak without hesitation of what is not right in our doings as well as commend that which is good. As a lawyer I know many instances where Koreans have discriminated against us. In lawsuits against Japanese they carry on the suit to the bitter end, and when a Korean lawyer is on one side and a Japanese lawyer on the other the Korean takes the strongest kind of measures. As a measure for settling the present as well as future troubles it is necessary to do away with discrimination. School education is insufficient; there must be special education, meetings of Japanese and Koreans where they can talk freely. This is very important. In conclusion I hope that the foreign gentlemen will give us suggestions as to how best to proceed in this matter.

MR. SEKIYA: I wish to give an example of how difficult it is to abolish this discrimination. Some months ago I went to Kanko (Hamheung) where I had two Korean friends, one a judge and the other a procurator. I was well acquainted with these two men and spoke to them freely. When I asked if they had any complaints to make about their position they said, No, except in the matter of the public baths. This is not the only example of that kind. I went to Seishu (Chungju) and it was the same there - - the Koreans were not allowed to take baths until

after 9 p.m. (Here followed a long statement about discrimination in bath houses)

Regarding Bishop Welch's statement that missionaries cannot interfere I know that they are not here as representatives of the Boards, and am aware that I do not know very much about Christianity; but I will say a few words about it. Bishop Welch has said that the missionaries must not interfere in political matters and must be bystanders. I may be entertaining too selfish desires or ideas but I wonder if the missionaries are doing their real duty when they see the people who are under their leadership violating the laws of the state and committing crime and blunders which are going to bring them into suffering and difficulties and do not try to stop them! Is it kind of you who are their spiritual fathers to stand by and see them doing such things! So long as a demonstration is carried on without violence it is not so bad, but recently the demonstrators have been attacking police stations and destroying houses and school buildings. If the present government is really a bad one this attitude of the missionaries may be a proper one but the present government of Korea cannot be compared with the former one. We may have committed blunders and the people may have committed blunders against brethren. We are trying and shall try to correct mistakes. You older missionaries know well the conditions under the old regime, and should be able to judge impartially. Do you not think the Koreans should show a little patience? I may be speaking too boldly and frankly, but the Bible teaches that Christians should obey "the powers that be." Is not this the time to teach that commandment? It does not apply to times of peace but to restless times as these. Is it not time to act and tell them to obey as Paul told the Romans? I wish Bishop Welch and Dr. Avison would speak freely.

BISHOP WELCH: I will answer Mr. Sekiya's question but first wish to refer to an incidental remark that he has made. We are all here to learn and I want to know precisely what the facts are. The judgment of the world will be passed on the facts of the case, and I want to know just what they are. I understand that the watchword of the Koreans is "no violence", and while they have demonstrated, it has been without weapons in their hands. I have been told that instances are rare, if any, where Koreans did any violence until they were first attacked by deadly weapons. Can we be told instances where Koreans have been the first to make such attacks? Can those who have the facts speak.

MR. SEKIYA: So far as I know in some places the demonstrations were carried out peacefully but in others from the beginning they attacked the gendarme stations and police. Of late they have been of even a more violent nature, but I cannot cite names of places.

MR. KOKUBU: I may also say that the demonstration may be carried on peacefully, the fact that it is for independence makes it a violation of the law. The fact of yelling is a crime and a collision frequently follows. The police must stop them. In cities and towns the demonstrators refrained from violence in obedience to their leaders. In villages there are instances in which the rioters entered upon violence from the start, or to set free those who had been arrested. Admitting that the demonstrations were peaceful as a violation of law why do the missionaries hesitate to try to check the committing of further such offences? A law is a law even if bad, and must be obeyed. It may be one that should be amended but as long as it is in force it is wrong to violate it. Ought not the friends of the people try to prevent them from carrying on their illegal acts? I am not inviting controversy but simply submitting what is in my mind for your

consideration.

BISHOP WELCH: The statements made concern questions of fact and the attitude of the government. May I answer definitely why missionaries ought not to intervene? There are three reasons: (1) Interference by missionaries would be ineffective and would not accomplish the desired object. Most of the demonstrators are non-Christians and outside of our influence. I feel sure that even the Christians who have not asked our advice would not take our advice but on the other hand, resent it. (2) The people as a whole would resent our interference and the missionary can do his best work only if he has the confidence and affection of the people. If he should withstand their desire at this time the result would be disastrous. (3) It would be highly improper for any missionaries to intervene in a political question. If once admitted that it were proper for missionaries or foreigners to go into politics it would have to be admitted that they may take part on either side. The government would not admit that we should go into politics in opposition to it, so that in any domestic question we are advised by our Consuls to take an attitude of neutrality. We have been instructed by both the British and American Consuls to do this. Mr. Hisamidsu seems to have supported that position, as in the case of the Prefect's letter to school principals instructing them to read to the parents and explain to them the Government General's proclamation concerning the demonstrations, and to make their children attend in the matter of school attendance, missionary teachers were directed to refrain from doing so. (Bishop Welch here read the instruction from former Minister Sill, in 1897, warning American citizens against taking sides in politics.).

MR. GERDINE: The late Prince Ito held that it was highly improper for missionaries to take part in political questions. Today we are being urged to advise the people on a political question. These are two distinctly different positions. Which position is it proper for us to take?

MR. YAMAGATA: referred to a letter which was published in the *Peking Daily News* of March 15<sup>th</sup>, purporting to be from a missionary at SenSen (Syenchun). This letter he claimed showed violent hatred of the Japanese, making quotations from "The Tragedy of Korea" [by ]. It also makes disparaging references to the Governor General, Count Hasegawa. He did not approve of the foolish charges made implicating missionaries as instigators of the movement. But when such letters are published it is difficult to avoid the suspicion that some missionaries are behind the movement. These letters give hope to misguided Koreans and tend to embitter feeling.

DR. MOFFETT: claimed that he was not to be considered anti-Japanese if he should write about what he had seen in Pyengyang. He saw things with his own eyes which made him feel greatly concerned for the government and for the people. He saw things that were so unlawful and cruel that he felt it his duty as a man to make representations to his Consul but he had been unwilling to do that until he had first reported them to the Governor of the Province because he felt it was proper that the Governor should know them. He agreed with Mr. Kokubu that law is law, and that the Government must enforce the law. It was the cruel, unlawful acts of soldiers, gendarmes, police and firemen which no one could defend. He hesitated to speak of what he saw, and did so only with great feeling. It is not so pleasant to hear such things. "Yet", he said, "I feel that as friends, and especially as most of you are Christians, it is right that we

should be frank, and if I can tell you what will help you understand the situation it will be doing you a service. I saw the soldiers not only arrest but knock down and kick men and women on the public street. While in the company of a Japanese gentleman I saw an officer run his sword into a bystander; and my companion was just as indignant as I was. Mr. Sekiya will know Mr. Yamada who was with me and who said, "I shall go in and tell Governor Kudo just what I have seen." On one occasion I saw soldiers and gendarmes beating some people near our gate quarters, and thinking one of the men looked like my secretary, I went quite close to make sure, but it was not he. I went as near as ten feet. They tied three boys and one man together, and twenty or thirty soldiers of the 77<sup>th</sup> regiment kicked them and beat them with boards and guns repeatedly, until I was sick. I saw the firemen with their spiked clubs let loose on women and children and not only arresting them but chasing them right and left; and you may know that I was indignant as you will be, for many of my best friends were thus treated. While the law takes its course, what I would ask is that you would guard against the unlawful things done in supporting the laws. Some of the leaders of this movement are among the best men in Korea. I pass no judgment on their wisdom or folly. I ask consideration of the fact that they are real men, and among the best in this country.

DR. AVISON: Being a British subject I may have more freedom of speech in some respects than my American friends; and I feel I must give expression here to the thoughts of a Britisher. You have asked us to speak frankly what is in our hearts and I am going to do so. I have learned from Mr. Sekiya to speak out frankly. We have had a great world war during which Japan fought with the other Allies for the great principle of freedom. The war has been fought and the victory gained not to crush Germany but to gain the principle of liberty. And now the world is organizing a great league to maintain that principle and Japan has joined as one of the five great powers to stand for that idea. Perhaps I might mention a few things that in my thought belong to the freedom of man, and without which a man cannot be considered to be free:

1. The right to cherish a national spirit. This may be thought by some to be a dangerous expression but in my judgment it is not necessarily so. I am English but my home has been in Canada since I was a small boy so I can speak of my experience as a colonist. In Canada we have not only a great English population but a large French population as well. Indeed one section of that country is inhabited almost entirely by the descendants of the original settlers, French, who maintain to this day the French national spirit, although at the same time they are just as ready as the British to uphold the Government of Canada. Sir Wilfrid Laurier, the great French-Canadian Premier once said in an address, "I am a Frenchman and proud to be a Frenchman; but I am also a Canadian and am loyal to the British government because Great Britain gives us full liberty within the Empire for the growth of a national spirit." The national spirit of each race in Canada is permitted full development. But the people recognize that this is subservient to the greatest good of the whole Empire.
2. A free man has the right to the use of his national language. Without that right a man cannot be happy. In Canada we have not only two languages but several and everyone has full freedom in the use of these.
3. Freedom of speech is another right. Every man must have the right to think for himself and to express his thoughts freely without fear. If this cannot be done he must either think and keep on thinking and without the outlet of expression the time will inevitably come when there will be an

outbreak in spite of all attempts at repression. There is no greater safeguard than the right of free speech.

4. Very similar to this is the right of a free press, which is different from the former only in the expression of one's thought in printed form rather than in spoken form.

5. Associated with these two is freedom of the right to assemble and freely discuss any problem that affects the well being of the people of the country. Goldwin Smith, a famous British historian who was at one time a professor in Oxford University and later in Trinity University, Toronto, Canada was strongly in favor of the Union of Canada with the United States. He taught it in his classes, he spoke freely of it, he published articles in papers and wrote books on it, etc. But that was never considered to be treason. There were at one time in Canada three parties, one in favor of annexation to the U.S., one in favor of complete independence and a third wishing to retain its relationship to Great Britain as a colony. These parties freely discussed their views without any fear of being branded as traitors. When British Statesmen were asked what they would do if Canada asked for independence or for annexation they replied: "Canada can do as she wishes, while we would regret to see the tie between us and Canada broken, yet it is for Canada herself to say what would be for her own good. I may say that after hearing this, Canada preferred to remain within the British Empire and today, thirty years later, is more loyal to Great Britain than at any previous time.

6. Every free man is entitled himself to participate in the government. There is no human freedom when conditions are otherwise. A man cannot be free when he has no voice concerning the laws by which he is to be governed. That is, there must be in every free country a system of government in which all the people participate.

One thing that has troubled me in Korea during all the past number of years has been the constant display of the sword as the symbol of government. Who can love a man who always wears a sword? When I go to see Mr. Sekiya at his home, after office hours, when he has doffed his uniform and sword, and look on his benevolent countenance I feel that I can regard him as a friend. But when I visit him in his office, dressed in his uniform and wearing his sword, I stand before him in fear and trembling. Personally I do not think that Mr. Sekiya really likes his sword.

MR. SEKIYA: No, I do not like to wear a sword.

DR. AVISON: So I trust that Japan will stand with the Allies to the very end for the freedom of man.

MR. SEKIYA: I would say to Dr. Moffett that speaking frankly may seem un-Japanese. But we are always glad to hear, and will receive as expressions of friendly feeling anything he has to communicate to us and I hope he will always speak frankly to the authorities. In my official capacity I frequently meet foreign gentlemen and speak freely but they do not on that account consider me anti-foreign. Therefore I do not consider you anti-Japanese. If I may be permitted to make a suggestion to you foreigners, you will do well to speak very freely and without hesitation. You should speak directly to the government. Dr. Moffett need not fear that in saying anything we will consider him anti-Japanese. It is quite natural that anyone who has lived in this country for thirty years should have more sympathy for the Koreans than for the



Japanese. With Dr. Avison's speech I am much in accord, and I hope Japan will come to have just such a broad view, else we cannot govern Korea with success.

DR. GALE closed with some brief remarks.

(Ibid, as above, first session)

Seoul, Korea

March 29 and 30, 1919

REPORT OF MEETINGS WITH MR. SEKIYA ON THE AFTERNOON OF SATURDAY,  
MARCH 29 AND THE EVENING OF SUNDAY, MARCH 30, 1919

Bishop Welch and Dr. Avison asked Mr. Sekiya for an interview at his convenience. When they met, Mr. Ueda acted as interpreter. The object of the meeting was to ask Mr. Sekiya two questions concerning cruelties practiced by the police and gendarmes upon the Korean demonstrators. They were led to do this because Mr. Sekiya had said at the meeting convened by Judge Watanabe's invitation a few days previous that the authorities would welcome any such reports that we might wish to make. The two questions were first: In Mr. Sekiya's opinion should we make any report of cruelties and would such reports do any good? Second, if reports ought to be made, to whom should they be made?

Mr. Sekiya was first asked to explain the organization of the police and gendarme departments. He explained that the head of the army was General Utsonomiya, and that it acted quite independently of the police and gendarmes; that the police and gendarmes were under the control of General Kojima. He stated that, under ordinary circumstances the police department assumed responsibility for keeping order throughout the country without receiving special orders from the Governor General but that if the Governor General wished to give special orders to the police he could summon General Kojima in conference and issue such orders. A somewhat similar rule obtained in regard to the military department.

The conversation then turned to a number of cruelties which had come to the attention of Bishop Welch and Dr. Avison, and Mr. Sekiya said that while he had no doubt that such things had been done in certain places yet he felt sure that in most instances the Korean demonstrators had been the first to offer violence, and that their actions in attacking gendarmes and police in country places where they were but few in number had compelled the latter to use arms for their own protection and to protect government property. He offset cases which we put before him by quoting police reports of outrages done by Koreans. As to whether any good would be accomplished by reporting cases of cruelty he was unable to say, but he encouraged us to report them directly to himself, saying that he would see that they got before the proper authorities.

Mr. Sekiya then referred to the former request that the missionaries undertake to persuade those Koreans over whom they had any influence to cease from demonstrations and to return to

their normal quietness. The difficulties of the situation from the missionary standpoint were again explained in even more detail than on the former occasion in an endeavor to show Mr. Sekiya how impossible it was for the missionaries to take such a position as the government would like them to assume. Mr. Sekiya then asked what we would advise the Government to do in such cases as the present one. Dr. Avison replied that he could not give any advice to the government but suggested that if he himself were placed in such a position he would be able to see that the Koreans having no right of free speech and no right of publication and no right of assemblage were entirely unable to consult with one another as to what they ought to ask the government for, because if they met to talk over the political situation they were subject to immediate arrest and punishment, and so the only recourse left them was to make an outcry such as they are now making; and that the only cry that seemed to them possible as likely to attract the attention of the government and of the outside world as well as to unite Koreans themselves was the cry which they had made. I said that in such a case my first thought would be to tell the Koreans that the ban against free speech, free consultation, and free meetings had been lifted and that they might meet together freely and consult with one another and even publish for general reading their views without any fear of arrest, so that they might have an opportunity of finding out one another's opinions and coming to some more or less unanimous conclusion as to what they ought to demand. Mr. Sekiya asked Dr. Avison what he thought the Koreans would do if such were open to them. The latter replied that he did not know what the Koreans would do but he did know that if he himself were in such a place he would at once stop demonstrating and take advantage of the permission to meet and discuss, and then lay a petition before the government which represented the majority view of the people. Mr. Sekiya expressed interest in this proposal and said he would like to meet again. A meeting was arranged for at the Chosen Hotel at 7:30 Sunday.

### SECOND CONFERENCE

The same persons were present as in above conference. Mr. Sekiya explained in detail some of the difficulties the people would have if they were given independence, such as those along educational and financial lines, and showed what the government had tried to do for the people educationally and agriculturally. He claimed that the first thought of the government had been for the largest group of Koreans, namely the agriculturists, and said that because of the poverty of the people it was absolutely necessary that these people should be enabled to earn more money so that the total riches of the country should be increased. The government perhaps had made a mistake in paying too much attention to the farming class and too little to the official class and to the smaller group of highly educated men whom they should perhaps have used in greater numbers in government service. The government had already planned to make a change in this regard, but felt that if the government had done this from the beginning the present trouble would not have occurred.

Dr. Avison replied that while this might be a good thing to do he did not think it touched the heart of the difficulty, and Mr. Sekiya at once replied "I know what you mean. You are thinking of the greater lines of freedom to which you formerly referred such as free speech and other matters pertaining to human liberty."

3/29 and 30/1919 – p.2 2<sup>nd</sup> conf. with Mr. Sekiya

The party then retired to the Hotel sitting room where they were joined by Col Maeda, second in command of the police department. Mr. Sekiya suggested that we should report to Col. Maeda in person any instances of cruelty that had come before us. We reported on a number of these, and Col. Maeda then said that the police had reports of 38 different places in which the gendarmes and police had used arms, and that in all these instances the Koreans had been the first to use violence, and that in nearly all such cases the police had been but few in number, perhaps three to five, and often only one or two of these Japanese! - that the people coming in great numbers, several hundreds, — or even in some cases thousands — had made a rush on the police station, tried to destroy it, and the police had been compelled to use weapons in their own defense and in defense of property. He mentioned in particular one place where four gendarmes were located, only one of them being a Japanese, and as a result of the onset of

3/29,30/1919 – p.3 meetings

the Koreans all four of them had been killed, and the wife of the Japanese gendarme had defended herself as long as she could with a pistol, and then had retired and put on Korean clothes and in that way made her escape. The whole tenor of Col. Maeda's remarks tended to show that in the opinion of the Japanese authorities no force had been used by the police and gendarmes greater than was made necessary by the violent actions of the demonstrators.

Mr. Thomas' case was referred to and the Colonel said that it had been found that the police had not beaten Mr. Thomas but that he had been beaten by Japanese civilians who had been standing by and who had been inflamed by reports that a foreigner was the instigator of the demonstrations in that part of the country, and when they saw a foreigner being arrested they were so inflamed that they made an attack upon him. Bishop Welch asked if it was not the duty of the police in such cases to protect the prisoner and Col Maeda replied that they were so outnumbered by the civilians that it had been impossible to do so in this case.

We asked about the arrest and beating of the five seminary students in Pyengyang who had come in on the train to attend Seminary and who were found sitting quietly in one of the Seminary rooms. The police carried them off to the police station and each man was tied down to a cross shaped board which they use on such occasions and given 29 strokes. Col. Maeda explained that it was lawful for the police after they had arrested men to determine whether the case was one to be held over for further investigation or whether it could be dealt with summarily, and that they had authority in such cases to give a certain amount of punishment and that probably this number, 29 strokes, was quite within their province. Dr. Avison said that this might be so in the case of wrong-doing and of the administration of punishment, but in this case there had been no rioting, and why should there have been punishment administered without any investigation? The Col. replied that a full report had not yet been received from Pyengyang but that it was being investigated.

Before the close of the conference Col. Maeda said that the Koreans had been becoming more and more violent during the latter part of the demonstrations, and so there had been more frequent collisions between them and the police, and he feared that these demonstrations were going to grow still more violent which would lead to more frequent and bloody collisions between the people and police which was, of course, much to be regretted but would probably be

3/29 & 30/1919 – p.3 second conf. with Mr. Sekiya  
inevitable. He stated that he would welcome reports from us at any time and that such reports  
would be carefully investigated.

This closed the interview.

(Stated at beginning of report: PRIVATE, NOT TO BE PUBLISHED. Carbon copy in Samuel  
Hugh Moffett collection of Samuel Austin Moffett papers. Another copy appears to be in the  
files of the Presbyterian Historical Society, Philadelphia, Pennsylvania.)

REPORT OF SECOND SESSION OF UNOFFICIAL CONFERENCE.

CHOSEN HOURS, MARCH 14TH, 1915.

MAY 1

Present Messrs. Katayama, Kokubu, Sekuya, Hoshino, Kawabata, Saito, Niwa, Matsumoto, Sakaido, Yanagita, Welch, Noble, Bunker, Galo, Moffett, Avison, Whittmore, Gardine, Hardie, Brockman and Dr. Egbert W. Smith.

MR. KATAYAMA opened by stating that this meeting was in continuation of that held the previous Saturday and that everyone should feel free to express his views on the subjects discussed then or to be discussed tonight. He had been requested to begin the conversation.

Mr. Niwa asked that either Bishop Welch or Dr. Avison begin now.

BISHOP WELCH said: We feel that this is but an adjourned meeting and entirely unofficial on both sides. We missionaries in no sense represent our Missions or our Korean friends, and anything we say will be an expression of our personal opinions only. I recall that at our previous meeting it was decided that our proceedings be not as yet published but I think that it is desirable that these meetings be regarded as private and if we are to be frank in our statements it will be necessary that we understand that nothing will be published and no public use made of what is said or even of the mere fact that we have met in such a Conference. Otherwise it might be misunderstood by both Koreans and Japanese. We are here on your invitation ready to put ourselves at your service in any proper way. Our position as foreigners prohibits us from doing certain things. The question at issue being political, and concerning the state, it would be in error for us to intervene. Every missionary being a friend of both the Korean and Japanese is intensely concerned yet we must assume the position of bystanders. It must be clearly recognized that this movement was not instigated by missionaries: it is not even a Christian movement, for most of the leaders and a great majority of the people are no Christian. It is a national movement, a controversy between the people and the existing government. So it is improper for us to offer advice either to the government or to the Koreans. Of course in such a discussion the foreigner has no choice but to stand in a neutral position. Outside of these considerations if we can assist the gentlemen here present in understanding the situation all here will be glad to give such information as he has, though it is improbable that any missionary has any information not already in possession of those present. Possibly if we proceed by way of question and answer we can get along better than by making set speeches. Apart from politics there are humanitarian questions involved but even here we do not wish to thrust anything on this company.

MR. MATSUMOTO: I am grateful for the opportunity afforded me to hear statements regarding the present trouble. From the speeches made on Saturday I gather that most of you are old residents, some having lived here thirty years and some twenty. I am comparatively young having been here but seven years and have no claim to such knowledge of the Koreans as you have. The older residents have an extensive knowledge of things Korean but that fact may sometimes be a hindrance in forming a correct judgement. The judgement of such a newcomer as I may be shallow but it may have some intuitive value. With reference to the present trouble I regard it not so much a serious matter but it is the outcome of the Korean demand for the abolition of the discrimination against them. It is declared to be a movement for independence and, judging from the manifestos issued, it is seemingly a political question; in my opinion it is not so but rather a matter of sentiment. We must not be misled by words and names. Although this movement is called a movement for independence, it is rather a species of what the Japanese call "high-collar", a sort of fashionable following of foreign modes. This phrase does not mean that the person so styled really wears a high collar: it is rather pretending to a knowledge of outside affairs. Although the demonstrators on the surface are calling for independence, their real aim, in my opinion is to secure the abolition of discriminatory treatment. The demand for the abolition of unequal treatment is not confined to officials but the whole people are demanding that they be given exactly the same treatment as the Japanese born subjects. I have heard of a KOREAN middle school student who took part in the demonstrations and when scolded by his father he said he did not look for the complete success of their demand, but he could no longer submit to the unequal treatment not knowing how long it was going to last. His father was not able to reply to this, but tears came to his eyes. This incident shows the state of mind of the Korean people.

This demand is reasonable and I sympathize with the Koreans for we Japanese are making a similar demand at the Peace Conference -- the abolition of racial discrimination. This demand of the Korean people is reasonable in theory but difficult to carry out in practice. Not only the officials and those engaged in religious work must cooperate but all other people also. For instance the Korean people discriminate against the Japanese, because they do not let us know their inner thoughts. I am not pessimistic about the present trouble, I am optimistic. I consider it as in a certain sense a proof of the success of the Government General's educational policy, because the people are awakening to a sense of their rights. Formerly they dared not to do such a thing but now they have learned that justice may be obtained. The missionaries have contributed greatly to awaken in them a sense of justice which is also a proof of success. So with regard to the future prospects of this people I am optimistic. I have heard from you that they are a worthy people capable of receiving education and of developing politically and industrially. I have great reliance on them as brothers and sisters. Although the present trouble is unpleasant we have secured through it many unexpected findings. Hitherto they have concealed from us their inner hearts but since this trouble began they speak without hesitation of what is not right in our doings as well as commend that which is good. As a lawyer I know many instances where Koreans have discriminated against us. In law suits against Japanese they carry on the suit to the bitter end, and when a Korean lawyer is on one side and a Japanese lawyer on the other the Korean takes the strongest kind of measures. As a measure for settling the present as well as future troubles it is necessary to do away with discrimination. School education is insufficient; there must be special education, meeting of Japanese and Koreans where they can talk freely. This is very important. In conclusion I hope that the foreign gentlemen will give us suggestions as to how best to proceed in this matter.

MR. SEKIYA: I wish to give an example of how difficult it is to abolish this discrimination. Some months ago I went to Kanko (Hamhung) where I had two Korean friends, one a judge and the other a procurator. I was well acquainted with these two men and spoke to them freely. When I asked if they had any complaints to make about their position they said, No, except in the matter of the public baths. This is not the only example of that kind. I went to Seishu (Chungju) and it was the same there -- the Koreans were not allowed to take baths until after 9 P.M. (Here followed a long statement about discrimination in bath houses)

Regarding Bishop Welch's statement that missionaries cannot interfere I know that they are not here as representatives of the Boards, and am aware that I do not know very much about Christianity; but I will say a few words about it. Bishop Welch has said Welch has said that the missionaries must not interfere in political matters and must be bystanders. I may be entertaining too selfish desires or ideas but I wonder if the missionaries are doing their real duty when they see the people who are under their leadership violating the laws of the state and committing crime and blunders which are going to bring them into suffering and difficulties and do not try to stop them? Is it kind of you who are their spiritual fathers to stand by and see them doing such things? So long as a demonstration is carried on without violence it is not so bad, but recently the demonstrators have been attacking police stations and destroying houses and school buildings. If the present government is really a bad one this attitude of the missionaries may be a proper one but the present government of Korea cannot be compared with the former one. We may have committed blunders and the people may have committed blunders against brethren. We are trying and shall try to correct mistakes. You older missionaries know well the conditions under the old regime, and should be able to judge impartially. Do you not think the Koreans should show a little patience? I may be speaking too boldly and frankly, but the Bible teaches that Christians should obey "the powers that be." Is not this the time to test that commandment? It does not apply to times of peace but to restless times as these. Is it not time to act and tell them to obey as Paul told the Romans? I wish Bishop Welch and Dr. Avison would speak freely.

BISHOP WELCH: I will answer Mr. Sekiya's question but first wish to refer to an incidental remark that he has made. We are all here to learn and I want to know

precisely what the facts are. The judgement of the world will be passed on the facts of the case, and I want to know just what they are. I understand that the watchword of the Koreans is "no violence"; and while they have demonstrated it has been without weapons in their hands. I have been told that instances are rare, if any, where Koreans did any violence until they were first attacked by deadly weapons. Can we be told instances where Koreans have been the first to make such attacks? Can those who have the facts speak.

MR. SEKIYA: So far as I know in some places the demonstrations were carried out peacefully but in others from the beginning they attacked the gendarme stations and police. Of late they have been of even a more violent nature, but I cannot cite names of places.

MR. KOKUBU: I may also say that though the demonstration may be carried on peacefully, the fact that it is for independence makes it a violation of the law. The fact of yelling is a crime and a collision frequently follows. The police must stop them. In cities and towns the demonstrators refrained from violence in obedience to their leaders. In villages there are instances in which the rioters entered upon violence from the start, or to set free those who had been arrested. Admitting that the demonstrations were peaceful as a violation of law why do the missionaries hesitate to try to check the committing of further such offences? A law is a law even if bad, and must be obeyed. It may be one that should be amended but as long as it is in force it is wrong to violate it. Ought not the friends of the people try to prevent them from carrying on their illegal acts? I am not inviting controversy but simply submitting what is in my mind for your consideration.

BISHOP WELCH: The statements made concern questions of fact and the attitude of the government. May I answer definitely why missionaries ought not to intervene? There are three reasons. (1) interference by missionaries would be ineffective and would not accomplish the desired object. Most of the demonstrators are non-Christians and outside of our influence. I feel sure that even the Christians who have not asked our advice, would not take our advice but on the other hand resent it. (2) The people as a whole would resent our interference and the missionary can do his best work only if he has the confidence and affection of the people. If he should withstand their desire at this time the result would be disastrous. (3) It would be highly improper for any missionaries to intervene in a political question. If once admitted that it were proper for missionaries or foreigners to go into politics it would have to be admitted that they may take part on either side. The government would not admit that we should go into politics in opposition to it; so that in any domestic question we are advised by our Consuls to take an attitude of neutrality. We have been instructed by both the British and American Consuls to do this. Mr. Hisamitsu seems to have supported that position, as in the case of the Prefect's letter to school principals instructing them to read to the parents and explain to them the Government General's proclamation concerning the demonstrations, and to make their children attend in the matter of school attendance, missionary teachers were directed to refrain from doing so. (Bishop Welch here read the instruction from former Minister Sill, in 1897, warning American citizens against taking sides in politics.)

MR. GERDINE: The Late Prince Ito held that it was highly improper for missionaries to take part in political questions. Today we are being urged to advise the people on a political question. These are two distinctly different positions. Which position is it proper for us to take?

MR. YAMAGATA referred to a letter which was published in the Peking Daily News of March 15th, purporting to be from a missionary at SenSen (Syenchun). This letter he claimed showed violent hatred of the Japanese, making quotations from "The Tragedy of Korea." It also makes disparaging references to the Gov. Gen'l, Count Hasegawa. He did not approve of the foolish charges made implicating missionaries as instigators of the movement. But when such letters are published it is difficult to avoid the suspicion that some missionaries are behind the movement. These letters give hope to misguided Koreans and tend to embitter feeling.

DR. MOFFETT claimed that he was not to be considered anti-Japanese if he should write about what he had seen in Pyengyang. He saw things with his own eyes which made him feel greatly concerned for the government and for the people. He saw things that were so unlawful and cruel that he felt it his duty as a man to make representations to his Consul but he had been unwilling to do that until he had first reported them to the Governor of the Province because he felt it was proper that the Governor should know them. He agreed with Mr. Kokubu that law is law, and that the Government must enforce the law. It was the cruel, unlawful acts of soldiers, gendarmes, police and firemen which no one could defend. He hesitated to speak of what he saw and did so only with great feeling. It is not pleasant to hear such things. "Yet, he said, " I feel that as friends, as especially as most of you are Christians, it is right that we should be frank, and if I can tell you what will help you understand the situation it will be going you a service. I saw the soldiers not only arrest but knock down and kick men and women on the public street. While in the company of a Japanese gentleman I saw an officer run his sword into a bystander; and my companion was just as indignant as I was. Mr. Sekiya will know Mr. Yamato who was with me and who said "I shall go in and tell Gov. Kudo just what I have seen." On one occasion I saw soldiers and gendarmes beating some people near our gate quarters, and thinking one of the men looked like my secretary I went quite close to make sure, but it was not he. I went as near as ten feet. They tied three boys and one man together, and twenty or thirty soldiers of the 77th regiment kicked them and beat them with boards and guns repeatedly, until I was sick. I saw the firemen with their spiked clubs let loose on women and children and not only arresting them but chasing them right and left; and you may know that I was indignant as you will be for many of my best friends were thus treated. While the law takes its course what I would ask is that you would guard against the unlawful things done in supporting the laws. Some of the leaders of this movement are among the best men in Korea. I pass no judgement on their wisdom or folly. I ask consideration of the fact that they are real men, and among the best in this country.

DR. AVISON: Being a British subject I may have more freedom of speech in some respects than my American friends; and I feel I must give expression here to the thoughts of a Britisher. You have asked us to speak frankly what is in our hearts and I am going to do so. I have learned from Mr. Sekiya to speak out frankly. We have had a great world war during which Japan fought with the other Allies for the great principle of freedom. The war has been fought and the victory gained not to crush Germany but to gain the principle of liberty. And now the world is organizing a great league to maintain that principle and Japan has joined as one of the five great powers to stand for that idea. Perhaps I might mention a few things that in my thought belong to the freedom of man, and without which a man cannot be considered to be free:

1. The right to cherish a national spirit. This may be thought by some to be a dangerous expression but in my judgement it is not necessarily so. I am English but my home has been in Canada since I was a small boy so I can speak of my experience as a colonist. In Canada we have not only a great English population but a large French population as well. Indeed one section of that country is inhabited almost entirely by the descendants of the original settlers, French, who maintain to this day the French national spirit, although at the same time they are just as ready as the British to uphold the Government of Canada. Sir Wilfrid Laurier, the Great French-Canadian Premier once said in an address, "I am a Frenchman and proud to be a Frenchman; but I am also a Canadian and am loyal to the British government because Great Britain gives us full liberty within the Empire for the growth of a national spirit." The national spirit of each race in Canada is permitted full development. But the people recognize that this is subservient to the greatest good of the whole Empire.
2. A free man has the right to the use of his national language. Without that right a man cannot be happy. In Canada we have not only two languages but several and everyone has full freedom in the use of these.
3. Freedom of speech is another right. Every man must have the right to think for himself and to express his thoughts freely without fear. If this cannot be done he must either think and keep on thinking and without the outlet of expression the time will inevitably come when there will be an outbreak in spite of all attempts at repression. There is no greater safeguard than the right of free speech.
4. Very similar to this is the right of a free press, which is different from the former



only in the expressing of one thoughts in printed form rather than in spoken form.

(5) Associated with these two is freedom of the right to assemble and freely discuss any problem that affects the well being of the people of the country. Goldwin Smith, a famous British historian who was at one time a professor in Oxford University and later in Trinity University, Toronto Canada was strongly in favor of the Union of Canada with the United States. He taught it in his classes, he spoke freely of it, he published articles in papers and wrote books on it, etc. But that was never considered to be treason. There were at one time in Canada three parties, one in favor of annexation to the U.S., one in favor of complete independence and a third wishes to retain its relationship to Great Britain as a colony. These parties freely discussed their views without any fear of being branded as traitors. When British Statesmen were asked what they would do if Canada asked for independence or for annexation they replied: "Canada can do as she wishes, while we would regret to see the tie between us and Canada broken, yet it is for Canada herself to say what would be for her own good. I may say that after hearing this Canada preferred to remain within the British Empire and today, thirty years later, is more loyal to Great Britain than at any previous time.

(6) Every free man is entitled himself to participate in the government. There is no human freedom when conditions are otherwise. A man cannot be free when he has no voice concerning the laws by which he is to be governed. That is there must be in every free country a system of government in which all the people participate.

One thing that has troubled me in Korea during all the past number of years has been the constant display of the sword as the symbol of government. Who can love a man who always wears a sword? When I go to see Mr. Sekiya at his home, after office hours, when he has doffed his uniform and sword, and look on his benevolent countenance I feel that I can regard him as a friend. But when I visit him in his office, dressed in his uniform and wearing his sword, I stand before him in fear and trembling. Personally I do not think that Mrs. Sekiya really likes his sword.

MR. SEKUYA: No I do not like to wear a sword.

Dr. AVISON: So I trust that Japan will stand with the Allies to the very end for the freedom of man.

Mr. SEKIYA: I would say to Dr. Moffett that speaking frankly may seem un-Japanese. But we are always glad to hear, and will receive as expressions of friendly feeling anything he has to communicate to us and I hope he will always speak frankly to the authorities. In my official capacity I frequently meet foreign gentlemen and speak freely but they do not on that account consider me anti-foreign. Therefore I do not consider you anti-Japanese. If I may be permitted to make a suggestion to you foreigners, you will do well to speak very freely and without hesitation. You should speak directly to the government.

Dr. Moffett need not fear that in saying anything we will consider him anti-Japanese.

It is quite natural that anyone who has lived in this country for thirty years should have more sympathy for the Koreans than for the Japanese. With Dr. Avison's speech I am much in accord, and I hope Japan will come to have just such a broad view, else we cannot govern Korea with success.

DR. GALE CLOSED with some brief remarks.

REPORT OF MEETINGS WITH MR. SEKIYA ON THE AFTERNOON OF SATURDAY, MARCH 29  
AND THE EVENING OF SUNDAY, MARCH 30, 1919.

Bishop Welch and Dr. Avison asked Mr. Sekiya for an interview at his convenience. When they met Mr. Ueda acted as interpreter. The object of the meeting was to ask Mr. Sekiya two questions concerning cruelties practiced by the police and gendarmes upon the Korean demonstrators. They were led to do this because Mr. Sekiya had said at the meeting convened by Judge Watanabe's invitation a few days previous that the authorities would welcome any such reports that we might wish to make. The two questions were first, In Mr. Sekiya's opinion should we make any report of cruelties and would such reports do any good? Second, if reports ought to be made, to whom should they be made?

Mr. Sekiya was first asked to explain the organization of the police and gendarmerie departments. He explained that the head of the army was Gen'l Utsonomiya, and that it acted quite independently of the police and gendarmes; that the police and gendarmes were under the control of Gen'l Kojima. He stated that, under ordinary circumstances the police

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department assumed responsibility for keeping order throughout the country without receiving special orders from the Governor General but that if the Governor General wished to give special orders to the police he could summon General Kojima in conference and issue such orders. A somewhat similar rule obtained in regard to the military dept.

The conversation then turned to a number of cruelties which had come to the attention of Bishop Welch and Dr. Avison, and Mr. Sekiya said that while he had no doubt that such things had been done in certain places yet he felt sure that in most instances the Korean demonstrators had been the first to offer violence, and that their actions in attacking gendarmes and police in country places where they were but few in number had compelled the latter to use arms for their own protection and to protect government property. He offset cases which were put before him by quoting police reports of outrages done by Koreans. As to whether any good would be accomplished by reporting cases of cruelty he was unable to say, but he encouraged us to report them directly to himself, saying that he would see that they got before the proper authorities.

Mr. Sekiya then referred to the former request that the missionaries undertake to persuade those Koreans over whom they had any influence to cease from demonstrations and to return to their normal quietness. The difficulties of the situation from the missionary standpoint were again explained in even more detail than on the former occasion in an endeavor to show Mr. Sekiya how impossible it was for the missionaries to take such a position as the government would like them to assume. Mr. Sekiya then asked what we would advise the Government to do in such cases as the present one. Dr. Avison replied that he could not give any advice to the government but suggested that if he himself were placed in such a position he would be able to see that the Koreans having no right of free speech and no right of publication and no right of assemblage were entirely unable to consult with one another as to what they ought to ask the government for, because if they met to talk over the political situation they were subject to immediate arrest and punishment, and so the only recourse left them was to make an outcry such as they are now making; and that the only cry that seemed to them possible as likely to attract the attention of the government and of the outside world as well as to unite Koreans themselves was the cry which they had made. I said that in such a case my first thought would be to tell the Koreans that the ban against free speech, free consultation, and free meetings had been lifted and that they might meet together freely and consult with one another and even publish for general reading their views without any fear of arrest, so that they might have an opportunity of finding out one another's opinions and coming to some more or less unanimous conclusion as to what they ought to demand. Mr. Sekiya asked Dr. Avison what he thought the Koreans would do if such were open to them. The latter replied that he did not know what the Koreans would do but he did know that if he himself were in such a place he would at once stop demonstrating and take advantage of the permission to meet and discuss, and then lay a petition before the government which represented the majority view of the people. Mr. Sekiya expressed interest in this proposal and said he would like to meet again. A meeting was arranged for at the Chosen Hotel at 7.30 Sunday.

#### Second Conference.

The same persons were present as in above conference. Mr. Sekiya explained in detail some of the difficulties the people would have if they were given independence, such as those along educational and financial lines, and showed what the government had tried to do for the people educationally and agriculturally. He claimed that the first thought of the government had been for the largest group of Koreans, namely the agriculturists, and said that because of the poverty of the people it was absolutely necessary that these people should be enabled to earn more money so that the total riches of the country should be increased. The government perhaps had made a mistake in paying too much attention to the farming class and too little to the official class and to the smaller group of highly educated men whom they should perhaps have used in greater numbers in government service. The government had already planned to make a change in this regard, but felt that if the government had done this from the beginning the present trouble would not have occurred.

Dr. Avison replied that while this might be a good thing to do he did not think it touched the heart of the difficulty, and Mr. Sekiya at once replied "I know what you mean. You are thinking of the greater lines of freedom to which you formerly referred such as free speech and other matters pertaining to human liberty."

The party then retired to the Hotel sitting room where they were joined by Col Maeda, second in command of the police department. Mr. Sekhya suggested that we should report to Col. Maeda in person any instances of cruelty that had come before us. We reported on a number of these, and Col. Maeda then said that the police had reports of 38 different places in which the gendarmes and police had used arms, and that in all these instances the Koreans had been the first to use violence, and that in nearly all such cases the police had been but few in number, perhaps three to five, and often only one or two of these Japanese; that the people coming in great numbers, several hundreds, --- or even in some cases thousands --- had made a rush on the police station, tried to destroy it, and the police had been compelled to use weapons in their own defense and in defense of property. He mentioned in particular one place where four gendarmes were located, only one of them being a Japanese, and as a result of the onset of the Koreans all four of them had been killed, and the wife of the Japanese gendarme had defended herself as long as she could with a pistol, and then had retired and put on Korean clothes and in that way made her escape. The whole tenor of Col. Maeda's remarks tended to show that in the opinion of the Japanese authorities no force had been used by the police and gendarmes greater than was made necessary by the violent actions of the demonstrators.

Mr. Thomas' case was referred to and the Colonel said that it had been found that the police had not beaten Mr. Thomas but that he had been beaten by Japanese civilians who had been standing by and who had been inflamed by reports that a foreigner was the instigator of the demonstrations in that part of the country, and when they saw a foreigner being arrested they were so inflamed that they made an attack upon him. Bishop Welch asked if it was not the duty of the police in such cases to protect the prisoner and Col. Maeda replied that they were so outnumbered by the civilians that it had been impossible to do so in this case.

We asked about the arrest and beating of the five seminary students in Pyengyang who had come in on the train to attend Seminary and who were found sitting quietly in one of the Seminary rooms. The police carried them off to the police station and each man was tied down to a cross shaped board which they use on such occasions and given 29 strokes. Col. Maeda explained that it was lawful for the police after they had arrested men to determine whether the case was one to be held over for further investigation or whether it could be dealt with summarily, and that they had authority in such cases to give a certain amount of punishment and that probably this number, 29 strokes, was quite within their province. Dr. Avison said that this might be so in the case of wrongdoing and of the administration of punishment, but in this case there had been no rioting, and why should there have been punishment administered without any investigation? The Col. replied that a full report had not yet been received from Pyengyang but that it was being investigated.

Before the close of the conference Col. Maeda said that the Koreans had been becoming more and more violent during the latter part of the demonstrations, and so there had been more frequent collisions between them and the police, and he feared that these demonstrations were going to grow still more violent which would lead to more frequent and bloody collisions between the people and police which was, of course, much to be regretted but would probably be inevitable. He stated that he would welcome reports from us at any time and that such reports would be carefully investigated.

This closed the interview.

Mar 25, 1919

STORIES FROM MISSIONARIES.

Our attention has been called to a letter written to the *Peking and Tientsin Times* by a missionary from Syenchou concerning the recent Korean agitation at his town. The letter gives a very one-sided story of the trouble and the Japanese are represented as no better than Huns in Belgium. To emphasise the charges laid against the Japanese, the writer makes quotations from the *Korea Daily News* and "The Tragedy of Korea" by F. A. McKenzie—two of the most bitterly anti-Japanese publications ever published.

Whatever motive the missionary may have had in writing the letter, it is evident that he entertains anything but good feeling against the Japanese and is desirous of discrediting them in the eyes of the outside world. Probably it was written out of sympathy with the Korean people and the writer allowed himself to be carried away by sentiment. He is of course entirely free to show his pro-Korean feeling, but was it wise for him to exhibit such a bitter sentiment against the Japanese? Such letters as the one he wrote will only encourage the Korean people to stronger resistance to the authorities and do a great deal of injury to their best interests, besides hampering to a great extent the work of the authorities. The writer surely knows that it is hopeless for the Korean people to aspire for independence. He also surely knows that the Koreans are incapable of managing their own affairs, and that the day Japan withdrew herself from the peninsula, it would fall into a state of anarchy. If he is a wise man and a sincere well-wisher of the Korean people, which he no doubt is, he will refrain from writing such indiscrete letters, which only embitter the relations between the Koreans and the Japanese and do no good. We know that the suspicion of many Japanese that foreign missionaries are behind the Korean movements is unwarranted, but we must say that when a missionary acts in such a way as we have pointed out, it is only natural that their suspicion should be aroused and strengthened. We are very sorry for the indiscretion of the missionary at Syenchou and hope that he will not repeat it. As a good friend of the Korean people and as a teacher of the noble religion of peace and love, he should endeavour to calm the situation by explaining to his Korean followers the uselessness and folly of the agitation started by a misguided section of their countrymen.

In strong contrast with this missionary, we happen to know of another who has done and is doing his best to lead his Korean flock in a right direction. None of his followers took part in the agitation and all the schools and churches under his control have kept themselves aloof from it. Doubtless there are many other missionaries of the same type. As we have said in a previous issue of this journal, foreign missionaries have now great opportunities for rendering good service both to the Korean and Japanese peoples. We are confident that the Syenchou missionary is an exception, and that the missionary body, as a whole, is acting in a proper and blameless way.

AGITATION IN CHOSEN.

DEMONSTRATIONS IN SEOUL AND SUBURBS.

On Sunday demonstrations were held in a few parts of Seoul and its suburbs. Between one and three hundred Koreans gathered at a number of points but were invariably dispersed by the police and gendarmes before any harm was done, with one single exception. This exception took place outside East Gate when the window panes of two electric tram cars were broken. A number of arrests was effected.

SATURDAY'S AGITATION IN SEOUL.

On Saturday morning at 9.30, a number of Korean labourers while eating at a cheap restaurant in Haraich, Seoul, started an agitation. Joined by other Koreans, they formed a party of 700 and marched through Gishu Street shouting *binzai*. They were, however, stopped by the police, and were dispersed a short time after.

The same evening, at 10.30, a small party of Koreans assembled near Tansongs Cinema Hall near Chongno, and raising a shout were joined by many others. The party was dispersed before the agitation took on any great dimensions.

DISORDER IN PROVINCES.

On Friday and Saturday more or less riotous movements took place at towns of minor importance in North and South

Kyongsang, South Cholla, and South Hamkyong Provinces. At Hyopchou in South Kyongsang Province, a Japanese and a Korean policeman were injured while attempting to suppress the disturbance. At some points there were also casualties on the side of the demonstrators, but on the whole the movements were not of a very serious nature, breaking of window panes in police or gendarmes stations and a few arrests being the sole fruits of the riot. On both days police and gendarmes succeeded in quickly dispersing the mobs everywhere the provinces mentioned.

THANKS GIVING DINNER TO GENDARMES.

According to a report from Pyongyang, some Koreans in the town of Chuongsan, South Pyongando, promoted a few days ago the holding of a party in honour of the local gendarmes, by whose endeavours the recent agitation was suppressed before it assumed any serious dimensions. Local Christians and believers in the Chyoudokyo who heard of it expressed themselves greatly in favour of the plan and desired to join as hosts. The gendarmes found it difficult to decline the invitation, and equally difficult to accept it so to meet the difficulty they paid their share of the expenses thus converting the party into a common convivial meeting.

TROOPS SENT TO CHONJU.

A message has been received from Chonju that a company of troops sent from Taichon as a precautionary measure arrived there on Sunday last.

(OVER)

Seoul CORRESPONDENCE.

Press JAPANESE COMMERCIAL MORALITY.

Mar. 25, 1919

To the Editor of the *Seoul Press*.

Dear Sir, — It is regrettable that Japanese merchants are often made the object of rebuke for their alleged lack of commercial morality, despite the fact that not a few of them of the old type deserve high respect for their honesty, kindness, punctuality, and trustworthiness, while those of more modern education are imbued with advanced principles of trade and keep pace well with the progress of the times.

Generally speaking, however, there are many who must be whipped to make them turn over a new leaf, though, as a matter of fact, it is not Japanese merchants alone who require such treatment. Dishonest merchants are to be met with in every country, and such men as the notorious one who was given a title for making a monetary contribution to certain quarters out of the profits he made by selling canned provisions containing pebbles to the army during the Russo-Japanese war, ought to be cried down.

Well, the experiences of some of my friends and myself, comparatively new comers to this city, are not very bitter, but still we have had several unpleasant ones when making purchases in Honmachi and elsewhere. Some shopkeepers were sullen in face and haughty in manner, as if to imply that it was only as an act of grace that they sold us things; some asked two or three prices or different ones in the evening from those demanded in the morning; some gave us change in such bad coins that they were refused at other stores. This naturally caused us to grumble.

Nevertheless there are very creditable exceptions even among the Japanese merchants here, and I am happy to be able to cite one case. It happened to a friend of mine an official in a certain Government office here in Seoul. The day before yesterday, while he and I were together in the office, an employe of the Meidiya in Honmachi came in to return him one yen, saying that it had been overcharged him the previous day through the carelessness of a "boy" and asking him to excuse the mistake thus made.

I do not like to pass this by without mention, for the honesty of the shop strongly impressed your humble correspondent, and made him forget for the moment all his previous unpleasant experiences and the disturbances, etc. occupying his mind.

Now, I remember that a foreign lady wrote you a letter last year, speaking in high terms of a clerk at Nandanou Post Office who put aside her change and gave it to her later as she had gone off without it in her hurry.

In business, commercial and official, honesty ranks first of all virtues, so I am writing you this letter in the hope that it may become a stimulus and encourage the practice of honesty, even a whit, by the merchants of this town, even though it is not advisable to make a sole guiding motto of "Honesty is the best policy."

Yours faithfully,

A. B. C.

Seoul, March 21, 1919,

pardon this negligible group of protesters without the slightest possibility of encouraging or even condoning antagonism to the national purposes of the United States. A considerable proportion of prisoners of this description have already been released, and it would be better to let them all go free rather than to seem to be making discriminations among them which cannot fail to arouse invidious feelings.

*Continued* *March 27<sup>th</sup> 1919*  
*Better Ask Missionary Advice*

**O**UTBREAK OF REBELLION in Korea throws into startling relief once more the political perils that attend the preaching of Christ's gospel in oppressed, suppressed and depressed lands. The missionaries evangelizing Korea—most of them Presbyterians—have been scrupulously diligent, since Japan annexed that country, not to encourage any nationalistic revival among the Koreans. Some of them have gone so far as to excommunicate from the church native Christians known to be plotting to restore their country's independence. Yet now when revolt has broken out in many parts of the annexed territory, Japanese officials blame the missionaries. And no doubt there are certain plausible reasons for the suspicion.

Not enough accurate news is yet at hand to judge the extent or the conditions of the uprising. But the cabled statement that the members of Korean mission churches have gone into the revolt wholesale is probably exaggeration rather than libel. Honest though the missionaries have been in wishing to avoid political disturbance, it cannot be thought surprising that they have failed to make their converts content with foreign domination. The teacher of Christianity, no matter how much inclined, cannot avert the logic that leads a convert, arriving at a new consciousness of God's respect for him, to deduce a new respect for himself. And that

government makes it vastly harder than before for the convert to submit to having somebody else attend in his stead to any of his affairs. It is tremendously hard to enslave a man who has just got his freedom from the Supreme Ruler of the universe.

Nevertheless in Korea the missionaries are right in advising the Koreans not to rebel against Japan. Whatever may be their memories of the past and their hopes for the future, the Korean people are today in no position, either internally or externally, to maintain their own freedom independent of an outside protectorate. Japan ought to be their guardian friend as against a multitude of perils which not even a league of nations can immediately neutralize. And if Japan is wise in its present crisis in this province of Chosen, it will not try to hamper and punish missionaries for unjustly suspected complicity in the recent uprising, but will seek their counsel on the abatement of unrest. As The Continent has already said about the attitude of Japan toward China, the magic of Christian principles of brotherhood and service is all that is needed to smooth out every complication of the problem of the far east.

Let Japan show the Koreans by every measure of unselfish state-manship that Chosen is being administered for their benefit, and the impulses of Christian self-respect will turn very quickly to the support of a government so beneficent. Let Japanese colonial policy in Chosen duplicate American policy among the Filipinos, and the government of the mikado will have as little reason to fear Christian missions radiating from Seoul as the American government fears the Christian influences that radiate from Manila.



*reprinted from Peking & Tientsin Times, Monday, 27th, March.)*

## THE KOREAN REVOLT.

An Australian missionary in Korea writes:—

"In the afternoon of Monday they turned the Japanese firemen loose on the crowd. They looked like the stage devils, dressed in close fitting black pants, and red and black tunics, with a hood over their heads. They ran after the scattering school boys at top speed. They had long sticks with an iron hook at one and a heavy sharp iron wedge at the other end, (A man was afterwards seen in the hospital here, whose head had been crushed in by this devilish weapon, and he was half paralysed.) Members of our new theological class who had just come in and had taken no part in the demonstration were arrested, and tied to wooden crosses, and beaten 29 times, till their flesh was raw. Some were told by the Japanese that as Jesus their Christ suffered on a cross, so it was fitting that they should suffer. One, who expected soon to enter the ministry, was told that it would be a sign of being a dangerous character to do so. These men had had no connection with the movement. Inoffensive men run the same danger of arrest as the others."

### JAPANESE SOLDIERS ENTER MISSIONARY HOUSES.

Sen Sen, Korea, is one of the most important mission stations in that country. Here are some 3,000 Korean Christians, a little more than half of the population. There are a large church building, a Hospital, Academy, Bible Institute and schools for boys and girls. For the past week, as in other cities, the place has been overrun by lawless Japanese soldiers.

A missionary of that station, describing conditions, writes: "The troops, with fixed bayonets charged the crowds, who had been only shouting "Man sei," ("Long Live Korea") A few shots were also fired into the crowd, but no one was mortally wounded. No resistance was made by the Koreans. (This was according to their previous covenant.) The more arrests the more they thought they could show the world, and the Peace Conference, their determination to secure the independence of their country. Most of the Church leaders, teachers, and the head nurse of the hospital were taken. It seemed to make no difference to the soldiers whom they took, or whether they had taken any part or not. One teacher was so badly bayoneted that he had to be taken to the hospital. They seemed to think the missionaries were at the bottom of the uprising, so after entering the Korean houses, and beating up the inmates, they began a search of the Missionary homes. One they entered a little after midnight on Sunday. Four came up to my house, all with fixed bayonets at the position of charge. They scared my little boy very much. Of course they found nothing. The Koreans, although unarmed, show absolutely no fear, even when threatened with the bayonet. This is something the Japanese cannot understand at all."

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*Over for copy*



# THE KOREAN REVOLT.

## BESMIRCHING THE MISSIONARIES.

The following letter from Korea, dated March 22 has been received:

The Censor is at work in Chosen and Japan. The truth regarding the situation here cannot be printed. "Official reports" and interviews appear from time to time in the English papers printed in the Empire but as yet a truthful account has not appeared. Facts are always distorted to fit into the idea which certain ones wish to prove, and hence the real situation cannot be published. One English daily announced several days ago that it had been prohibited from printing a certain document which it wished to print. The vernacular papers, too, are wide of the truth, in their reports. Either they do not know the truth, or will not hear it. Whatever be the cause, they are deliberately besmirching the characters of the missionaries and are trying thereby to lower them in the estimation of the people among whom they are working. As facts which are considered undesirable for the people to know are prohibited by the Censors, so articles which actually appear are with their consent. Hence the libels which these vernacular papers print are...

many articles which have appeared in the native press:—

*Osaka Asahi* for March 17:

"THE EVIL VILLAGE OUTSIDE THE WEST GATE, PYENG YANG."

"A CLEVER CROWD."

"Outside the West Gate in Pyeng Yang there are some brick houses and some built after the Korean style, some high and some low. These are the homes of foreigners. There are about 100 of them in all, and they are Christian Missionaries. In the babny spring, strains of music can be heard coming from there. Outwardly they manifest love and mercy, but if their minds are fully investigated, they will be found to be filled with intrigue and greed. They pretend to be here for preaching, but they are secretly stirring up political disturbances, and foolishly keep passing on the vain talk of the Koreans, and thereby help to foster trouble. These are really the homes of devils.

"The head of the crowd is ~~\_\_\_\_\_~~ <sup>M. H. H.</sup> The Christians of the place obey him as they would Jesus himself. In the 29th year of Myung Chi (Meiji) freedom was given to anyone to believe in any religion he wished and at that time \_\_\_\_\_ came to teach the Christian religion. He has been in Pyeng Yang for more than 30

The missionaries and the Chuntokyo. These missionaries who have come out to Korea, what are they? Their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of Yen 300 per year, and they have crept out, as reptiles on their bellies, as far as Korea. There is nothing of good that can be said of their knowledge, character and disposition.

"These messengers of God are only after money and are sitting around their houses with full stomachs. The bad things of the world all start from such trash as these. They planned this dirty work and got into league with the Chuntokyo. If all this is considered, these missionaries are all hated brutes."

In the foreign dailies similar, but much wider charges are allowed to appear. The *Japan Advertiser* of March 9 says:

"Missionaries of a certain country are behind the Korean mobs!" declares "a high official of the War Department" according to the *Nichi Nichi*. (Again reported by a native paper.)

This military officer is also quoted as saying: "Behind the mob is instigation by missionaries of a certain country."

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In order to place before the world, therefore, the actual state of affairs, it has been necessary to call upon reporters from China and other foreign papers to personally visit Chosen and to see things for themselves. The world outside Japan is being made acquainted with the conditions which prevail in Chosen, before the people in Japan are permitted to know them themselves. Even the Japanese residents of Chosen are kept in ignorance of the real facts because of the garbled reports which the native papers are compelled to print. It is a pity and a shame that the good name of Japan should be so lowered by such methods of censorship and libel. The truth regarding the situation in Chosen must become known to the world sooner or later, just as the famous "conspiracy case" finally became known. The impression which that case produced upon the world was tremendous and all to the discredit of Japan. The impression which the present situation will make must prove even more impressive. But the prohibition of the free reporting of these facts will eventually prove to have caused Japan greater damage than the methods of dealing with the situation.

The Government through responsible officials have officially exonerated the missionaries of complicity in the present uprising. But the native press, a part of which acts in a semi-official capacity, continues even after this official announcement to print the most scandalous and libellous statements regarding the foreign missionaries. If such statements were to appear in a single one of the foreign countries from which these missionaries come, the papers and editors would be held responsible to the very limit of the law, and the consequences would be most serious. The difficulty attending foreigners' securing justice against such libellous statements in this country, however, has kept any one from attempting to secure redress. And the fact that missionaries never resort to the law to correct such an evil, may account for the extreme boldness of some of the papers, who doubtless have come to look upon the missionaries with scorn, feeling that whatever may be said against them, no action of law will be taken regarding it.

The following are a few of the

many articles which have appeared in the native press:—

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"The head of the crowd is — The Christians of the place obey him as they would Jesus himself. In the 29th year of Myung Chi (Meiji), freedom was given to anyone to believe in any religion he wished and at that time — came to teach the Christian religion. He has been in Pyeng Yang for more than 30 years, and has bought up a great deal of land. He is really the founder of the foreign community. In this community, because of his efforts there have been established schools from the primary grades to the college and a hospital. While they are educating the Korean children and healing their diseases on the one hand, on the other hand there is concealed a clever shadow, and even the Koreans themselves talk of this. This is the centre of the present uprising. It is not in Seoul, but in Pyeng Yang. It is impossible to know whether this statement is true or false, but we feel certain that it is in Pyeng Yang in the Church schools, — a certain college and a certain girls' school, — in the compound of these foreigners. Really this foreign community is very vile."

On the same day, March 17, in the Chosen Shimbun it was stated:

"The disturbance at Joshin was instigated by a British missionary (name printed in full). The people are so incensed against him for stirring up this trouble that they are bent upon killing him."

On March 12 the same paper printed:

"The stirring up of the minds of the Koreans is the work of the American missionaries. This uprising is their work. In investigating the cause of the uprising two or three missionaries have been arrested and have been examined. . . . There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of demeracy. So the greater part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

"These missionaries look upon the present Korean as they did upon the old Korean and they consider it proper for the Koreans to say anything they want if only they enter the Christian schools. They take the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people.

"However the missionaries have tried to apply the free customs of other nations to the Korean people, who are not wholly civilized. From the part that even girl students in Christian schools have taken, it is very evident that this uprising has come from the missionaries.

"Behind this uprising we see the ghost-like appearance (tok-gabi) waving his hand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes?

The missionaries and the Chuntokyo.

These missionaries who have come out to Korea, what are they? Their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of Yen 300 per year, and they have crept out, as reptiles on their bellies, as far as Korea. There is nothing of good that can be said of their knowledge, character and disposition.

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This military officer is also quoted as saying: "Behind the mob is instigation by missionaries of a certain country."

In the same issue it is said: "According to the Hochi, it is rumored that several American missionaries have already been arrested on suspicion of having instigated the Korean outbreaks, and are now under secret examination."

"Mr. Komatsu, late Director of Foreign Affairs in the Government General of Korea is quoted by the Hochi by saying: "Whenever disturbances occurred in the past, they (the missionaries) assumed an unconcerned air, without doing even so much as issuing warnings or advice to their congregations to show respect for authority and to prevent themselves from being implicated in the trouble.

The American missionaries include in their number some who have no sound judgement and discretion. Such people confuse the ideas of the Koreans. . . . As a result, some Koreans converted to Christianity are so foolish as to have recourse to radical action. . . . It may safely be declared that missionaries are responsible for the fact that the advanced ideas of foreign countries have been diffused without any modification among the Koreans, whose state of civilization is not yet very high, and for the fact that among those taking part in the disturbances were girl students." (!)

It would be unfair to give the above quotations without at the same time referring to the official statement published in the suna paper on March 16th "officially exonerating the Missionaries."

"An official statement has been issued by the Director of the Internal Affairs exonerating the missionaries from any complicity or foreknowledge of the recent agitations, which effectually disposes of the statements to the contrary appearing in the Japanese papers."

The exoneration was issued on the 14th and published in the Japan Advertiser on the 16th. It must have been known to all papers, therefore, both native and foreign. Still on the very next day, the most libellous of all these libellous statements appeared in the Osaka Asahi and is quoted above under the caption "The Evil Village Outside the West Gate, Pyeng Yang." "To the contrary" means very little when the truth is not printed but instead libels. These libels are all that the Japanese public are apt to see or read. One denial set over against another score of libels means nothing. What is necessary is that the truth and only the truth be printed. If such is not forthcoming, the articles should be suppressed.

Perfect in order of references

### March 27 1919.

young pupils of both sexes. It was known at the time that this widespread commotion had been caused by the hopes of restored independence that had been assiduously held out to the young people by some popular idols who based their assurance upon the application to Korea of the principle of national self-determination propounded by President Wilson.

Subsequent tragic happenings have made it pretty clear that the whole movement was cleverly engineered by popular leaders both in Korea and abroad. The most active instigators in Korea of the unfortunate agitation was the high priest of a native religious body called Chyulkyo. It is alleged that he had for some years been collecting subscriptions among his followers, numbering over a million, for the alleged object of regaining national independence. In this he was so successful that he soon amassed a large fortune by means of which he lived a life of extravagant ease and comfort. He had lately been very much worried by persistent demand from his disappointed supporters to know the reason why the promised political deliverance had not come. The situation was growing decidedly uncomfortable to him, when he was saved or he fancied he would be saved by an opportune inspiration in the form of the above-mentioned principle of self-determination. It is not likely that he was the originator of the independence movement. The movement was started by someone else, and he cleverly turned it to his own ends.

Who was the original inspirer of the fatal agitation? The police agents of the Government-General seem as usual inclined to suspect foreign missionaries in Chosen. The suspicion, however, seems unfounded, as we stated in our last issue. It is not unlikely that the missionary body may contain some persons not disinclined to adopt a sympathetic attitude toward movements of this kind. But we find it difficult to imagine how even the best discreet among them could be so unscrupulous of their responsibilities as religious workers as to take an active part in a purely political movement. For ourselves, we are inclined to believe that the original instigation came from abroad. The whole plan of the campaign was probably inspired either in America or in Shanghai, and we are morally certain that some

foreign "friends" of the Koreans had a hand in it. We are led to this conclusion by the fact that some of the documents widely circulated here and in Chosen were obviously translated from texts in some European language, presumably English. A long experience in translating from an Oriental into an Occidental language and *vice versa*, enables us in most cases to detect the linguistic origin of documents in Korean or Japanese without much difficulty. And the contents of the documents in question unmistakably point to Occidental workmanship.

Whoever may have been the originators of the movement, they have taken upon themselves a responsibility of the most grievous character. They should have known perfectly well that the only result of duping the simple-minded Koreans into impossible hopes would be a cruel and prompt disappointment. They must be held responsible for the widespread sorrow and sufferings caused by the unfortunate agitation. It was quite natural and pardonable for young Korean boys and girls, who are intelligent and capable but whose knowledge of world politics is lamentably imperfect, to believe implicitly what their seniors told them as to the probability of incurring red retribution by demonstrating their desire for it. It was not to be expected that they would be able to comprehend the fact that all political principles advocated for practical purposes are in their nature necessarily limited in their application; neither could they be reasonably expected to know that the principle of self-determination propounded by Mr. Wilson was meant by him to apply only to those small nationalities which are directly involved in this war. Nobody ever thought of applying it to nationalities like the Koreans whose status has definitely been settled, unchallenged by any civilized Power. No humane attempt at altering that status will ever benefit the Koreans, it will only tend to make their liberties more circumscribed than before. It is, however, our ardent hope that the bulk of the offenders be dealt with most leniently, for they have been simply the thoughtless victims of an impossible political intrigue, only reserving the full rigour of justice to their cruel instigators.

(OVER)

#### DISTURBANCES IN KOREA.

Seoul Press, ~~1919~~ 1919, Mar. 27

In a leading article, the *Herald of Asia*, edited by Mr. M. Zamoto, says:—

Disturbances have not been confined to Seoul but have broken out at many other places throughout the Korean peninsula, resulting in many instances in fatal conflicts between the rioters and the guardians of peace.

These outbreaks did not come altogether as a surprise. The writer happened to be at Seoul toward the end of last month, when he found the atmosphere there surcharged with rumours and apprehensions of some approaching catastrophe. A general state of restlessness prevailed in a section of the Korean community, especially among the members of the rising generation. Teachers at nearly all educational institutions, Government and missionary, reported a peculiar epidemic of restiveness among

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# KOREAN REBELS IN RIOTS.

Mar 29<sup>th</sup> 1919

L. B. Jones

(BY CABLE AND ASSOCIATED PRESS)

SEOUL, Tuesday, March 25.—Riots continue in the provinces and it is estimated that forty Koreans have been killed in the last few days.

New demonstrations by the Korean Nationalists have occurred in Seoul and many Koreans were arrested by the Japanese.

SEOUL, Friday, March 14.—The representative body of Korea missionaries declares that the missionaries are entirely free from any complicity in or foreknowledge of the present trouble in connection with the independence movement. The contention of the missionaries seems to be borne out by the reports of the judicial inquiries that have been made.

# KOREA REBELS ORGANIZE.

*Revolutionary Forces Mobilized in Manchuria, Shanghai Reports.*

Los Angeles

Mar 31<sup>st</sup>  
(BY PACIFIC CABLE AND A. P.)

HONOLULU (T. H.) March 30.—Korea has formed a provisional government in Manchuria, according to cabled advices from Koreans in Shanghai, received today by a local organization of Koreans.

Korean troops crossed the Tumankang River from Manchuria into Korea, the message said. During the demonstration which occurred in Seoul on March 25 and 26, both sides suffered casualties, the advices said.

## DISORDERS SERIOUS.

(BY CABLE AND ASSOCIATED PRESS.)

SEOUL, Wednesday, March 26.—Serious disorders have occurred at Samga, a village in Southeastern Korea, according to dispatches received here. It is said that Koreans numbering 100,000 gathered at Samga, cut telegraph wires and set fire to the Town Hall. Armed with cythes, members of the mob are reported to have attacked the post-office and police stations. There was severe fighting and many casualties were inflicted in the clash between the mob and the police, and a small detachment of troops. Strong reinforcements have been sent to Samga. Unrest continues throughout the country.

M. Hishmideau, chief representative here of the Japanese Department of Foreign Affairs, deprecates in the course of a statement given out here today rumors that foreigners have participated in the riots, and asks consuls to warn their nationals not to approach scenes of rioting because of the danger of their actions being misunderstood. The recent insinuation that Ransford S. Miller, American Consul-General, was implicated in disorders in this city was a gross injustice, he pointed out, and resulted from Mr. Miller motoring past a point where a demonstration was going on.

Alluding to charges of cruelty preferred by the semiofficial Korean press against Japanese troops, M. Hishmideau said that the police and soldiers may have dealt harshly with rioters "while excited," but added

he found it hard to believe the Japanese "acted like the Huns in Belgium." Some stories, he remarked, were so shocking that they could not be believed, but nevertheless, many missionaries appear to place credence in them.

# KOREANS PLEAD FOR AMERICA'S AID.

(BY A. P. NIGHT WIRE.)

SAN FRANCISCO, March 30.—Demonstrations throughout Korea are growing stronger, 32,000 persons have been imprisoned, 100,000 injured, including children and girls, and Christian churches, school and stores have been closed, according to a cablegram received today by the headquarters of the Korean National Association here, from Rev. Hyun Soon, special representative of the Korean Independent Union at Shanghai.

Announcement was made by the Korean National Association headquarters that Dr. Syngman Rhee and Dr. Henry Chung, who have been appointed as delegates to represent the Korean independence movement at Paris, are planning a mass congress of Koreans at Independence Hall, Philadelphia, April 14, when an effort will be made to enlist the support of America. Dr. Rhee, who is in Philadelphia, and Dr. Chung, who is in New York, are seeking passports to go to Paris to join J. Kynsic Skimm, who is already there, it was announced.

C. H. Ahn, president of the Korean National Association, has sent from here the following cablegram to President Wilson, Premiers Clemenceau, Lloyd George, Orlando and the Chinese peace delegation at Paris:

"We wish to express our deep appreciation of the new spirit of justice in world affairs, for which you have stood and are striving.

"We believe, with you, in the right of national self-determination, in the principle of the League of Nations, and in equal rights for all states, large or small. With a profound sense of the justice of Korea's cause, we would gladly submit her case to your decision in accordance with these principles.

"The Korean independent movement bears witness to our unconquered national spirit and to our desire for independence. You seek a permanent peace. There can be no permanent peace until the cry of 20,000,000 Koreans for justice and liberty is answered.

"The suppressed nationalities of Europe have been freed. Are not the 4000 years of Korean national existence and civilization equally worthy of recognition?

"We earnestly and urgently request a hearing for our representative, J. Kynsic S. Skimm, now in Paris, who is authorized to speak for the Korean people and we ask of you justice for a righteous cause."

THE IMPERIAL DIET.

The House of Peers

(From our Parliamentary Correspondent.)

TWO IMPORTANT BILLS PASSED

On Tuesday, the House of Peers met. The Chairman of the Budget Committee reported that Supplementary Budget No. 2 for 1919 fiscal year was adopted by the Committee in the same shape as sent up from the Lower House. The bill, by the way, provides for the extension of the higher educational machinery in the Empire, to promote which his Imperial Majesty granted a substantial donation some time ago. Indeed, it embodies one of the few plans of real importance introduced by the Hara Cabinet in the present session, and the Peers gave due attention to it. Following the Chairman Mr. Wakatsuki, former Minister of Finance, reported on his Amendment, and then a rather warm debate was opened in the bill. Dr. S. Takata, vice-president of Waseda University, opposed the original, pointing out that though he approved increase in education of institutions themselves he could not support the fundamental policy and contents of the Government bill. He attacked the Government on the ground that the bill was partial to high schools and neglected the universities and provisions for middle and common schools which were also in crying need. He also declared that the increase in high schools ought to be effected by a Government delayment without financial aid from the Throne and regretted that the present Imperial donation would not benefit private schools at all. Mr. Konada of Keio University, who spoke next, supported the Majority report, but called the attention of the Government to the urgency of putting an end to discrimination against private educational institutions. Mr. Wakatsuki delivered a speech for his Amendment and bitterly criticized the Government bill. Viscount Hasegawa next spoke for the Government bill and after laudations being passed by Mr. Wakatsuki and Baron Takahashi, Finance Minister, for some time the Bill was adopted by a substantial majority.

The Bill for revision of the Electoral Law was introduced after brief recess. Marquis Takugawa, Chairman of the Committee, reported that the Bill was adopted with out amendment though he himself thought the passage premature and believed in the advisability of discussing it exclusively in the next Session. Several speeches were then made pro and con, but the Bill was eventually passed in the very firm as amended by the Lower House.

JAPANESE ARMY IN SIBERIA

On Wednesday the closing session was held. General Tanaka, War Minister, reporting on the movement of the Japanese Army in Siberia, stated that, as a consequence of its activity since August last, the Bolsheviks had eventually found a hiding place in Biagoveschensk. In view of the necessity of such a command the Commander of the Vladivostok Expedition was given supreme command over all the forces in Siberia, and he was sending healthy elements to their efforts to disperse Bolshevik forces. Report was recently received that the Bolsheviks on dispersal came in touch with remnants of hiding in various quarters and resumed military activity in the name of Trotsky. Those at Biagoveschensk, under command of Plutin, further threatened to attack the Japanese at Anator east of Alexevsk. The Military Authorities, therefore, wired instructions to the Commander-in-Chief to attack anybody who being armed dared to take action likely to disturb the peace of the Far East. The casualties of the Japanese Expedition had so far amounted to 391 killed and 1,612 wounded. The 12th Division forming part of the Expedition would shortly be relieved by another division from home and the 7th Division by the 16th, while the 3rd Division would also be relieved by next winter. His Excellency added that the zone guarded by the Japanese reached 4,000 miles.

The House of Representatives.

The House of Representatives sat on Tuesday, and adopted, among other bills, a representation for the opening of a regular shipping service between ports on the western coast of Chosen and Osaka and Yokohama, and between Chemulpo and Saigoh.

On Wednesday the same House passed another representation starting Chosen, this providing for increased production of rice in Chosen and Formosa. The Bill for grant of subsidy to high railways in Chosen may possibly be side-tracked. The Committee on the bill failed to sit today, the attendance not reaching a quorum.

NEUTRALITY OF MISSIONARIES

KONGJU MISSIONARY'S DENIAL

With regard to the article entitled "Good Service of a Missionary," which we published in our yesterday's issue, we have to say that it was translated from the *Uji Shipo* and the *Keijo Nippo*. It reported a foreign missionary, Knight, captain of South Chingyang Province, as having exercised a very good influence among local Koreans in minimizing the trouble in his locality. He was also represented as having given good advice to his Korean flock, pointing out to them the uselessness of the present agitation. Yesterday morning we had a cable from the Rev. F. C. Williams, who is stationed at Kongju, concerning the article and was told that, in those was the possibility of being considered the missionary mentioned in it, he wanted to say that he did not take such action nor make any such statement as ascribed to him. He was taking precisely the same attitude as other foreign missionaries in regard to the Korean agitation; that is to say, an attitude of neutrality. We are sorry if Mr. Williams was embarrassed in any way by the article.

By the way, we are given to understand that the attitude of foreign missionaries as a body concerning the present trouble is one of strict neutrality. They consider it was political in nature and for this reason they are bound by their duty as well as by their position as foreigners not to interfere. Technically this attitude of theirs is correct. Nevertheless it appears to us that as friends of the Korean and Japanese peoples and lovers between them. Especially does it appear to us to be their duty to try to enlighten misguided Koreans as to the folly and uselessness of their agitation. They are voting against the law of the State and inviting in themselves disaster. As it appears on the part of missionaries to stand aside while the people wage a war, are committing serious mistakes? By boldly telling their Korean followers the hopelessness of the agitation, they will no doubt lose their popularity for a time and most probably many will desert the church. But after the agitation is over and the rainbows which the agitators are trying to reach for, will not the missionaries stand in a rather unpleasant position towards their Korean followers? It is not impossible that many of them will think the missionaries were rather unkind to them by not telling the truth. We have full confidence in the ability of the Government to restore peace and order, but what we are most concerned about is that, if the agitation is not speedily calmed down, the authorities will be compelled to adopt stern measures to the disadvantage of the Koreans. Already we hear stories raised in some quarters advocating strong measures. We do not think that the higher authorities will lend ear to these voices, but if the Korean agitators think that the moderation of the Government is a sign of weakness and do not stop their activities they will have cause to repent such a view. It is high time, we think, that all well-wishers of the Korean people should their best to quiet down the situation.

We may also take this opportunity to call the attention of missionaries to the inclusion of writing books such as the one sent to the *Peking and Tientsin Times* by a missionary from Syeschen, to which we referred a few days ago. We note that the *China Press* of March 21 publishes a statement of the Korean situation said to have been drawn up by a committee of missionaries at Pyongyang. It is not so violent in its exhibition of anti-Japanese sentiment as the letter by a missionary from Pyongyang, but it can not be said that it is written by men taking on attitude of strict neutrality. A strong sympathy for the Korean people is expressed in it on the basis of a-sided hearsay and prejudice. Our wonder is: with what motive and purpose did the missionary committee write and publish it? Such communication cannot but rubbier the relations of the Korean and Japanese peoples and obstruct the restoration of peace and order in this peninsula, including Korean agitators to entertain false hopes. There is also fear that it may deepen the suspicion held against the missionary body by many Japanese and aggravate their difficulties. For ourselves, we appreciate the delicate position in which they stand today and sincerely sympathize with them in their concern for the people whom they love, but we must ask them to be extremely careful in the expression of opinions on the situation. This we ask of them, not because we are afraid of our country being subjected to a storm of criticism by the world, but for the sake of the Korean people, and for that of peace and good feeling.

AGITATION IN CHOSUN

DEMONSTRATIONS IN SEOUL.

On Wednesday evening demonstrations were held in Seoul, in which shouting banners in Han-cho, Yangseo, and a few other points. No serious disorders, however, was seen.

REPORT FROM PROVINCES

On Sunday about 200 Koreans started a riot on Quelpart Island. They attempted to rescue prisoners who were being sent somewhere on the island and three shavers of names at the gentleman who is lost and by way of warning.

On Monday afternoon one hundred Koreans stormed the Village Office of Koyangmyon, Puchon District, Kyounggi Province, and acted very violently breaking windows. On the leaders being arrested the men withdrew. On Tuesday 300 Koreans attacked the same Office and remaining with them being of no effect the gentleman used their will to disperse them.

SON PYONGBOK AND 266 AGITATORS FOUND GUILTY

The examinations by the Seoul Local Court of those arrested in connection with the agitation has all but been completed. The chief leaders, Son Pyongbok, and 266 other agitators being found guilty, have been sent up for preliminary judicial examination. Their examination was commenced on Tuesday.

SUPERSTITION AMONG RIOTERS

Since the outbreak of the disturbances, many wild and harmful superstitions have been gaining ground among ignorant Koreans in the interior. One example is that maintained by Koreans in Sangcheon, South Pyongando. They believe that a bullet will kill or injure believers of the Chyondokya religion, because bullets aimed at them will turn into water, thanks to a miracle wrought by their God. Under this belief, local believers of the Chyondokya are not afraid of exposing themselves to rifle fire and are becoming firmer in their faith in the Chyondokya. The superstition probably originated from the fact that on the 1st inst., the police authorities at Pyonyang fired blank cartridges and directed water against the rioters through a hose in order to suppress them.

BOYS RELEASED.

Fuku reports that of more than 60 pupils of the Higher Common School there under detention in the prison in connection with the agitation, more than 50 of them were set free a few days ago. Mr. Naoki, Public Prosecutor of the Tokyo Local Court, after examining them, gave them in to the charge of their parents or relatives.

SUPPLY OF BOOKS TO IMPRISONED AGITATORS.

The ban hitherto placed on the supply of books for the comfort of political prisoners in West Gate Prison, involved in the agitation was removed yesterday, for certain of them. It is hoped that relatives or friends of the prisoners, who wish to supply books to them will refer to the officials concerned at West Gate Prison. The number of books to be supplied to each prisoner is limited to two volumes at one time, while books written in any language other than Japanese, Korean or Chinese are prohibited, as are newspapers and periodicals. Communication with outside people either by personal call or by letter, is not as yet permitted to these prisoners.

ADDITION TO C. Y. K. FLEET.

The Chosen Yuen Kaishu has recently bought from the Nippon Yusen Kaisha the S.S. *Tategami Maru*, 3,000 tons. We understand that the delivery of the vessel, will take place at Kobe on April 1.

AUCTION SALE.

The undersigned has received instructions from Dr. D. E. Hahn to sell at Public Auction at his residence, the former Astor House, all the goods and furniture belonging to him therein contained. Sale commencing at 10 o'clock a.m. sharp on Saturday the 29th inst. Goods on view from 2 o'clock till 5 p.m. Friday.

F. UPTON,

Auctioneer,

P.S. Catalogue issued.

AL29

At the afternoon of the above mentioned sale at the residence of S. P. Clapham Esq. all his good and personal effects.

MISSIONARIES KILLED.

Recently reported yesterday, a fatal collision place in the Seoul-Fusan Rail at Suwon on Wednesday morning a train and an automobile carrying missionaries. According to a received later, the accident took place at Chyongan, as reported, but at Chohan near Suwon. On Wednesday 13 a.m., the express train from Fusan bearing a crossing some 40 chains south of Chohan Station, when an automobile with four foreigners, appeared from behind attempted to make the crossing. The result that the locomotive struck part of the automobile which was hurled some thirty feet away. The four were flung out, and a gentleman was instantly killed. Others, both men, escaped, though very badly hurt. On receipt of a Station Master at Pyoungso officials hurried to the scene assistance. Doctors were sent from the Charity Hospital at Suwon and the Railway Hospital at Yangbest and were given as soon as possible to the automobile were Miss M. W. Bell of Kwangju, Chuan of Mokpa, and the wife of Kwangju, who were on the way from Seoul. Mrs. Bell was killed while Mr. Knox and Mr. Bell slightly so. Mrs. Bell and Mr. Chuan were taken to Severance Hospital and Mrs. Knox was also admitted to the hospital, in which she was attended by Dr. Underwood, who, on the 15th inst., died at the scene of

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### The Demonstration at Tong-Chaing.

The village of Tong-chaing contains about three hundred houses. The young men the place had been wishing to make a demonstration for some time previous, but Mr. Han, an alder in the church, and other church officers discouraged it., as they they feared there might be violence on the part of the demonstrators, there being a body of five hundred miners not far away, who might take this occasion to rise against the police.

But on March 29, this being market day and many people having come in from outside, a demonstration was started by some children. Others joined in until there were four or five hundred people marching thru the town waving flags and shouting 'mansei'. The demonstration was entirely peaceful,; not stones were thrown and no resistance was offered to the officers of the law. The police came out and arrested 17 persons, half or more than half of them being Christians. Among those arrested five were women. Later on other arrests were made. The people arrested were all taken to the police station. From this point my account will be confined largely to the experiences of these women who were arrested.

Chung Chung-yul is a widow living in Tong Chaing. She is thirty-two years of age (Korean count) and has one child. She was in the crowd shouting 'mansei' and was arrested by a Japanese policeman. On the way to the station the policeman kicked her in the back. She was taken into the office and policemen tore off her outside clothing,,leaving her in her underwear. Then they began to take off the underclothes and she protested. As a result they struck her in the face with their hands till she was black and blue. She clung to her underclothes, and they put a wooden board down between her body and her clothes to pry them away. They beat her on the arms and legs with a paddle. The beating continued for some time. The policemen then stopped the beating and sat down to drink and eat Japanese cakes, meanwhile making fun of the woman sitting there naked. There were many men in the room. After about an hour they allowed her to her clothes and sent her into

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MORNING CASE

an adjoining room where many of the arrested people were detained. About the time lamps are lighted in the evening she was called out again into the office, and put in charge of an elderly man and his wife with instructions to be responsible for her and bring her back when summoned to do so. For a week afterward she had to lie down most of the time and could not walk around.

Eyo Hax-syun is a widow, thirty-two years of age, and has two children. She also had a part in the demonstration. She was arrested by a policeman. On the way to the station, tho not resisting, her arm was twisted to the point of dislocation. Taken into the office at the police station, the policeman struck her in the face with his hands, then forcing her into a sitting position kicked her in the head. She fell over and he continued kicking her. Then he forced her to stand and ordered her to take off her clothes. She took off her outer clothing but left on the underwear. She was then ordered to remove these, but would not do so. At this point in their treatment of her, the proceedings were interrupted by another burst of cheering out on the street, and many policemen went out to make further arrests. She was allowed to put on some of her clothes and was sent into the next room where the arrested people were detained. She was kept there all night and released the next morning with the woman whose account is given below.

Both of the above women belong to the middle class of Korean women, (not the coolie class), and are bright, intelligent women. Both have attended the Bible Institute for a number of terms

Yi Hyo-syung is the wife of Sin Hy<sup>u</sup>pum. He was a teacher for a time in the Syenchun Boys Academy. She is twenty-eight years of age, is a graduate of the Yun Hot Kol Girls Academy, and is now a teacher in the Tong Chaing Girls Primary school. She is a very bright and intelligent woman. She has one child, four years old, and is probably two or three months advanced in her second pregnancy.

She had taken a small part in the demonstration, and had gone to the house of Pye Hak-syun to comfort Pye Hak-syun's mother who was distressed because her daughter had been arrested. As she came out of the house several policemen came into the yard. They knew she was the school teacher and had been searching for her at the school. They accused her of trying to hide, which she denied. They asked her if she had shouted "mansei" and she said she had. They ordered her to leave her child when she was carrying on her back, and to go with them. She obeyed. As she stood in front of the door of the police station, a policeman kicked her forcibly from behind and she fell forward to the room. As she lay stunned on the floor, a policeman put his foot on her neck. Then he forcibly raised her up and struck her many times over the head and the face. He jerked at the strings which held her clothing, ordered her to remove her clothes. As she hesitated, he tore them off forcibly, meanwhile constantly kicking and striking her. He also beat her with a wooden stick and also a paddle. He tore off her underclothes, kicked her in the stomach and beat her, accusing her of setting the minds of the Korean children against Japan, and told her he intended to beat her to death. She tried to cover her nakedness with the underclothes which had been stripped from her, but they were grabbed away. She tried to sit down but was forced to rise by constant kicking and beating with a stick. She tried to turn away from the policemen in the room, but was constantly forced to turn again and face them. She tried to protect herself with her hands and arms, but one man twisted her arms behind her back and held them there while the beating and kicking continued. All parts of her body were beaten. She became benumbed and was losing consciousness of pain. Her face swelled and her body became discolored. She had to be held up, but the horrible treatment went on. Finally they ceased and carried her to one side of the room, leaving her there for a time. Then they took the lunch mentioned above in regard to Chung Chung-yul. She was afterwards forced to put on her clothes and was sent into the next room. About nine that evening the three women mentioned above and the other two women who had been arrested were called into the office, and they were asked if they now real-



ized that it was a wrong thing to shout "mansei", and if they would ever ~~repeat~~ repeat the offense. Three of the women were released, but they kept Pyo Hak-ayun and Yi Hyo-syung. These two women were sent back to the side room where they spent the night with the other prisoners.

The next morning the examination of the prisoners began, some men being examined first. In the meantime the news of the way the women were being ~~treated~~ treated spread through the village, and a crowd of about 500 people gathered in the morning. Some of them were for taking revenge for the maltreatment of the women. But Elder Han advised against the use of violence, or of doing anything unlawful. Finally the cooler councils prevailed, and it was decided to send two representatives to make a protest. Two men were chosen, neither of them Christians, and one of them Speaking Japanese. These two men went inside the police office, and the crowd waited outside. The two men protested to the officers against the stripping of the women, as being unlawful. The chief of police said that they were mistaken, that it was permissible under Japanese law. By way of explanation they said they had been stripped to search for unlawful papers. The men wanted to know why they had thus searched only the younger women and not the older, and why they were beaten after ~~they were~~ being, stripped, and why only women and not men had been stripped. The chief would not answer. There was considerable conversation. The delegates from the crowd were determined, and the crowd itself was getting more and more restless and noisy, many demanding that they too be imprisoned or the prisoners released. The chief of police finally forced to yield, agreed to release all but

Pyo Hak-ayun had to be supported on either side as she came out. Yi Hyo-syung had to be carried out on a man's back. As they saw the women being let out in this condition, a wave of pity swept over the whole crowd, and on one accord they all burst into tears and sobs. Some of them cried "It is better to die than to live under such savagery." There was a strong sentiment in favor of attacking the police office with their hands, and capturing the chief of police and beating him to death.

But Elder Han and other wiser heads prevailed and kept the people from any act of violence, and finally got them to disperse.

A day or two later, representatives of six hundred miners from the mines not far away, came to Elder Han and inquired the particulars of the affair from him. They said it was impossible to bear such savages, and they were determined to make an attack on the police and take revenge. He argued with them for some time. One of them, at least, had been drinking, and he got out of patience with Elder Han and hit him in the groin. But Elder Han finally persuaded them to at least wait until the Christians then under detention in the police office were either released or sent to some other place, as the Christians did not wish to be implicated in any violence.

Later another demonstration was held in this place and at least two men were reported to have been shot, but as it had no particular connection with the one partially described above, there is no necessity of details being given here.

#### Some Incidents in Connection with the Independence Movement.

1. The secretary of one of our schools was arrested on suspicion of having allowed the school mimeograph to be used in printing announced acts. He was tied and beaten, to force him to confess lies about having given the mimeograph to some students and to having received money from Mr. Howly for the independence movement.

He was kept for seven days in a room 14 ft. by 8 ft. with 60 people, where they had to stand up all the time, not being allowed to sit or to lie down; eating and sleeping they stood leaning against each other. All the wants of nature were attended to by these 60 people in that little room. After 15 days confinement, he was released as innocent.

2. One of the students was arrested at his house and kept at the Police Station for 20 days. When released I visited him and saw the deep red bruises on his shoulders and arms where the cord was pulled tight until the

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~~Poo Paik and Saw Kan, some 20 miles north of Pyengyang. It was participated in by practically the whole populace of these villages. The next day four soldiers and one Korean policeman came asking for the pastor of the church there. Failing to find him, they seized the school teacher, slashed him with swords twice in his head and thrust the sword twice into his legs, 12 wounds in all being made on his body. An alder of the church stepped up and protested against such treatment, whereupon~~  
breast  
consciousness  
teacher  
stamped  
these great bruises  
these great bruises  
ers, the boy wincing when I laid my finger on the spot.

While tied up and suffering, he saw a Chundokyo man beaten until he became unconscious for ten times, being brought to consciousness between the beatings.

He also saw a boy thrown down on the floor hard, and stamped on repeatedly for half an hour until he became unconscious.

He reported on a boy as being almost dead from severe beatings given him, and this has since been verified, for he was the boy afterward visited in the hospital by Miss Doriss who examined him and saw the scars, some five inches long, where the flesh had been seared with a red-hot iron. He had four of these scars. She saw the dead skin of the welts raised by blows on his hands which had swelled to twice their normal size. He told her of the way he was kicked and beaten until he fainted and then was given water to drink and water was poured over his naked body until he came to, when he again was plied with questions and beaten with the bamboo rod until he collapsed.

3. On March 7th the demonstration took place in the villages of Poo Paik and Saw Kan, some 20 miles north of Pyengyang. It was participated in by practically the whole populace of these villages. The next day four soldiers and one Korean policeman came asking for the pastor of the church there. Failing to find him, they seized the school teacher, slashed him with swords twice in his head and thrust the sword twice into his legs, 12 wounds in all being made on his body. An alder of the church stepped up and protested against such treatment, whereupon a

Japanese soldier pierced him in the arm and side with his sword. Both wounded men fell over unconscious. The Korean policeman seeing this became frightened and fled. The soldiers then searched the houses for the pastor, but they too became alarmed and fled, upon which some of the young men picked up stones and threw at them. The soldiers turned and fired, shooting and wounding four men. These four went to the Seventh Day Adventist Hospital at Soon An, but stayed only a few days, fleeing as soon as they were a little better for fear of the soldiers. Two of the men were arrested by the soldiers who found them at home, and they are now in prison at Pyengyang.

On the 8th and 9th of March, soldiers and policemen came looking for the pastor and officials of the church; and on the 19th and 24th policemen came. Then on the 4th of April the Japanese gendarmes and police came and demanded of some of the women where their husbands were. To find out they finally beat five women with guns and clubs, the wife of one of the elders being beaten until the great red bruises showed all over her body. On the 16th of April, under threats, the lower class people tore down the belfry of the church, and the next day the gendarmes came to see what had been done. On the 18th the Japanese came again and addressed the people through an interpreter. He said the Christians had been deceived by the "foreign devils", and were an ignorant low-down lot of people, and should be driven out to go and live with the Americans who had corrupted them, that there was nothing in the Bible about independence and the shouting of "mansei", that 3000 cavalry and 3000 soldiers were coming to destroy all the Christians, and that if the people did not drive out all the Christians but continued to live together they would all be shot and killed. He ordered them to drive out the Christians under threat of being killed within two days. That night, led by two liquor dealers (names given), who already disliked the church, a number of half-drunken men broke the doors and windows of the houses of the Christians, and at daybreak of the 19th they drove out the families from eight houses; all were Christians. Then they forced the vil-

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lager to sign a report saying that the Christians had all been driven out, and when this was presented they were commended by the gendarmes. Among the families driven out, were the families of the pastor, three elders, a deacon, and a school teacher. The women and children were forced out that night and morning. Before this, however, this same chief of the gendarmerie after the demonstration at Saw Kan on the 7th of March, and the arrest of four Christian men; on the 10 ordered the women and children of these homes out of the village, and had ordered the village elder (Tong hang) to sell their household goods at half price and send them away at once. This was done, and these twelve families of Christians with most of their men in prison have been sent off from their homes to find refuge ~~where~~ here they ~~may~~ may.

The above is verified by the testimony of many independent witnesses, and is apparently a true statement of facts.

Later. A visit to the village by three foreigners verifies the above; they viewed seven of the empty houses with doors and windows smashed, and interviewed the head man of the village who confirmed the story.

4. Spring Housecleaning Under Police Direction in the village of ----  
 Word came to the villages that the police from the station of the district would visit the village on Sunday, April 27th, to inspect the housecleaning. Advance word to the Christians was that they were to look out for trouble. The people carefully cleaned their houses; the mats in the church were all taken out, beaten and dusted, the floor swept and washed, the pulpit and platform dusted. The leader sent word for all to gather early for worship so as to be through before the police should come. But just as he was leaving home to go to church, he saw the police enter the village, on Japanese in charge, two Korean policemen, two secretaries, and two dog-ki here. They went to the church and called up the two church leaders. All were on the platform. The Japanese stepped down and ran his finger along the floor, and then held it up saying, "Look at this dust!" He ordered the leaders to sit down on the floor, then taking a heavy stick such as is used for a flail, he began beating the old man over the shoulders. The old man

His indignation cried out, "What! Do you beat a seventy year old man this way?" The fellow replied, "What is seventy years, you rascal of a Christian?" and beat him all the harder. They beat the other men in the same way.

Then calling for the church roll, they took down the names of the Christians in the village, and went forth from house to house, leaving the houses of unbelievers, but without examination as to whether the houses had been cleaned or not, proceeded to beat men, women, and children without regard to age. In one house they made the women stand up and beat them and then told them to sit down and beat them. One elderly woman has been sick ever since the beating.

The people tried to protect their dogs from the dog-killers and so hid them, but they were searched for, and these butchers killed some ten of the dogs, and sold a number of them to people of other villages whom they notified on the way over to come, as they would have a chance to buy some dogs. They sold these at about two yen apiece.

Then the police came to the old man's house and found him there alone, the family having gone out, but he, thinking that they would not beat him again, had stayed. But they set upon him there, beating him all over his body, until his son who saw from a distance what was going on and unable to stand it longer came in. Then they left the old man and beat the son. Leaving this house, they went to the next, looked at the name on the tablet over the door, and seeing it was that of a non-Christian, hastened on to the next house which was that of a Christian. This they entered and began at once to beat the people.

As the old man told the story, he said, "I can't begin to tell you all the indignities we suffered, but when he called me a rascal of a Christian, I felt somewhat comforted, for I felt I was suffering for the Lord's sake."

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MAY 1919

emoffett

From: "camjoe\_20012000" <jody2946@comcast.net>  
 To: <KoreaMissionReports@yahoo.com>  
 Sent: Tuesday, March 02, 2004 12:25 PM  
 Subject: [KoreaMissionReports] SOME KOREAN HISTORY

Dear Editors:

The following excerpts are from an eyewitness account written on March 30, 1919, by the late Dr. Stanley Martin, a Canadian missionary who arrived in Korea and opened the St. Andrews Hospital in Yong Jung, Manchuria, shortly before the Independence uprising.

Dr. Martin later actively used his hospital to hide members of the Korean underground taking gold to the provisional government in Shanghai. After joining the Faculty of the Severance Union Medical College (the forerunner of Yonsei Medical School) in the 1920's, Martin remained active in the resistance against the Japanese.. The letter was sent to me by his elderly daughter, Mrs. Margaret Moore, a retired missionary to Korea who is writing a book on her father's life.

Carole Cameron Shaw  
 Warrenton, Virginia

As you know, the Koreans have declared their independence of Japan rule and are demonstrating in tens of thousands throughout Korea and Manchuria.

Well, thousands gathered outside of our town in the long, broad valley in front of the east hill on which is situated near our compound. There, in the cold Manchurian gale, they listened with tense excitement to the stimulating speeches of their ringleaders. We, the missionaries, watched the proceedings from our houses with the aid of powerful field glasses.

The Koreans in the main, decided not to enter the city, but

*Martin, Early Movement. 1919*

3/3/2004

others on the outside  
of the crowd did not hear the orders and advanced, led by school  
boys and girls.  
They were fired on by a company of crude, undisciplined soldiers  
under the con-  
trol of Japanese indirectly, but who were really Chinese troops.

About ten were killed outright; some were shot through both  
lungs, but most  
of the dead were shot through the brain. There were over 40 wounded  
seriously,  
all of whom were brought in on roughly made stretchers to the  
hospital, where  
a quickly organized team busied themselves with sterilizing wounds,  
stopping  
hemorrhages and setting compound fractures. Each case received  
morphine  
on admission and was put to bed immediately in our large ward.

.One man of 53 was shot through both thigh bones and died  
from  
sudden  
bleeding on the way to the hospital. A boy of 15 in his school  
uniform with his  
little home made Korean flag, was shot exactly through the heart and  
died with  
a smile on his face.

Fourteen died that day, the 13th of March, and surely it was  
a slaughter of the  
innocents, for the Koreans did nothing that would necessitate for a  
minute such  
cruel treatment. There was not an armed Korean in the whole 10,000  
and it's  
a horrible feature that although in Korea, the Japanese use the  
Koreans very  
brutally and cut off their arms, etc, and shoot scores, the Koreans  
have never  
once retaliated..It remains to be seen whether Japan will be  
foolish enough to  
torture these people in this time of world justice.This they did  
ten years ago  
when they dishonourably annexed this country of 20,000,000 Koreans  
and  
were compelled to stop as Great Britain and America became wise to  
the facts.

The entire letter was printed in "The Daily News" in  
St.  
Johns, Newfoundland.



March, 1919

## GOOD SERVICE OF A MISSIONARY.

A report from Kogju, provincial capital of South Chongchong, affords us an example in which the wisdom and great moral courage of a foreign missionary saved many Koreans from useless trouble and contributed a great deal towards the calming down of the agitation. The Provincial Authorities at that town recently approached the foreign missionaries with a request that they would kindly exercise their benevolent influence in dissuading their followers from participation in the agitation. This request was promptly and willingly met by them and one of the missionaries is quoted as expressing himself to the District Authorities in substance as follows:

"The agitation by Korean converts is very unreasonable. It is foolish to believe in wild rumours cast abroad. The self-determination of races propounded by President Wilson does not apply to the whole world. If it does, the United States should first give sovereign independence to Cuba and the Philippines and England to India and Australia. Who on earth is so guine enough to expect such a thing now? Granting, for argument's sake, that independence is given a subject people, it is only too evident that they will be unable to preserve it without adequate financial means. It is most regrettable that Christian Koreans have taken up such rash action. A religion is to be believed in for its teaching and has no relation to human law. Anybody who becomes converted for other reasons than belief is not a true believer and ought to be excommunicated. If any member of the Church conceived the delusion that people already put under arrest might be rescued, he was decidedly foolish. Such a member would not only bring disgrace to the Church but might arouse suspicion against religion itself. As it is the Sabbath today I and a certain friend pointed out to our Korean flock the unreasonableness of the present agitation and obtained a pledge from the members that they would not again be guilty of such rash action in the future."

It appears that the timely advice of the missionary has produced a very salutary effect not merely on the Korean Christians but also on other Koreans in general, because the subsidence of popular excitement

is already in evidence and no disorder has since been reported in the district.

## AGITATION IN CHOSEN

On Tuesday evening a demonstration was held by a few hundreds Koreans at Chongundong, just inside North west Gate. They formed a procession and climbed Mount Pukak shouting *banzi*. On a force of police and gendarmes appearing at the foot the demonstrators remained on the mountain until a late hour when most of them returned home in small groups by secret paths. Until about midnight the door of nearly every Korean house in the neighbourhood of North-west Gate was repeatedly knocked at by agitators who shouted for the inmates to come out and join them. But they seem to have met with a response at only a few houses. Otherwise Seoul was quiet on Tuesday. No report of agitation was received yesterday from provinces.

### RIOTERS REPENTANT.

Some twenty Koreans in Sapudong, Pongyongmyou, Euisong District, North Kyongsangdo, started an agitation a few days ago but were brought to a quieter frame of mind by the local police. Being made wiser, they repented of their indiscretion, and rising against the two Koreans who incited them to riot took them to the police station.

## ADMINISTRATIVE SUPERINTENDENT FOR TOKYO.

Yesterday morning Mr. I Yamagata, Administrative Superintendent, accompanied by Mr. Eudo, Private Secretary, left for Tokyo on official business. He will be away from town over three weeks.

## SERIOUS RAILWAY ACCIDENT NEAR CHYONAN.

### REPORTED DEATH OF FOREIGN MISSIONARIES

According to a report received a collision took place between a railway car and a public automobile near Chyonan, South Chongchongdo, yesterday morning. Details are not as yet available, but it is said that four foreign missionaries in the automobile were killed.

(OVER)



# THE SEOUL PRESS

## ATTITUDE OF MISSIONARIES.

STORY OF DR. JOHN R. MOTT

In regard to the present trouble in Chosen and the attitude of foreign missionaries concerning it, Mr. S. Niwa, General Secretary of the Japanese Y.M.C.A., recalls the attitude taken by Dr. John R. Mott, the great leader of the Y.M.C.A. movement in connection with the conspiracy case. It will be remembered that in regard to it one of the foreign secretaries of the Korean Y.M.C.A., in conjunction with a missionary, wrote to the Continuation Committee of the Edinburgh Conference a letter very inimical to Japan, accusing on groundless suspicion the Japanese Government of having not of the intention of wiping out the Christian movement in Chosen. This letter was published by the *China Press* and in consequence the Y.M.C.A. secretary and the missionary found themselves in a rather tight place. Not long after this took place, Dr. Mott broke his journey at Seoul on his way to America from Europe in order to deal with the trouble thereby caused to the Y.M.C.A.

On his arrival at Seoul, Dr. Mott refused to receive the secretary concerned. This was not of course because of any lack of friendly sentiment on his part toward him. His great love of all men working under him is too well-known. Dr. Mott, however, evidently did not like to have an interview with, and listen to the man, who committed the indiscretion of offending the authorities for no sound reason. The first thing Dr. Mott did was to see Mr. N. Watanabe, President of the Supreme Court, and hear his views concerning the affair. He next interviewed Mr. M. Komatsu, then Director of Foreign Affairs of the Government-General of Chosen, and finally waited on Count Terauchi, the Governor-General of Chosen. Mr. Niwa, who gives his reminiscence of the affair was present at all these interviews. He says that at these interviews Dr. Mott in-

variably put three questions to the gentlemen he interviewed. These questions were: (1) Was the secretary involved morally wrong in character? (2) Was he lacking in loyalty to the powers that be? (3) Did he fail properly to make Korean young men under his leadership loyal to the Government? To these questions, both Mr. Watanabe and Mr. Komatsu gave no definite answers, nor did Count Terauchi, who scarcely knew him, but Mr. Watanabe and Mr. Komatsu gave their frank opinion as to his conduct. Dr. Mott was satisfied that the conduct of the secretary concerned was not quite blameless as regards the points mentioned in the questions No. 2 and No. 3. He dismissed and sent him home in disgrace and only after Mr. Fletcher Brookman brother of the present honorary Secretary of the Korean Y.M.C.A., pleaded for him, did he give a post in China. While thus dealing with a man who did not loyally support the Government, Dr. Mott declined to receive any longer an annual subsidy of 10,000 yen granted by the Government to the Y.M.C.A.

In telling the story, Mr. Niwa expresses his unbounded admiration at the upright and manly conduct of the world-renowned leader of the Y.M.C.A., and declares that such an attitude is extremely desirable on the part of foreign missionaries in Chosen at the present juncture.

## CHARITY HOSPITAL AT HAM-HEUNG.

According to report received, the ground for the erection of the Charity Hospital at Hamheung, South Hankyongdo, has already been purchased, and building will be started early next month. It will cost the Government-General 350,000 yen, and will be completed by May 1920.

*Seoul Press*

### AGITATION IN CHOSEN.

*Mar., 1919*

### QUIETUDE IN SEOUL.

Since Friday Seoul has been quiet.

On Thursday about six hundred rioters attacked the gendarme station at Iwon, Okehon District, North Chongchong Province. They threw stones at random and did not withdraw until the gendarmes fired. One rioter was killed and another wounded.

At Sinchon, in Whanghai Province, two hundred Koreans of whom Christian converts formed the nucleus, started an agitation on the same day but dispersed on their leaders being arrested. Rather a noisy demonstration was reported on Thursday at a few other points in the interior, but none of them was of any great magnitude.

# The Korean Independence Movement.

Should the Civilized World Listen to This Cry for Justice?

The Korean Independence Movement which has already aroused considerable attention recently in the Chinese and foreign press is no mere riots or any minor outbreaks as the Imperial Japanese Government would have the world believe. Gleaning first-hand information from the authentic reports and letters of reliable correspondents and eye-witnesses, we are able to say, without fear of exaggeration and contradiction, that the upshot of the entire affair is pre-eminently a revolt against the systematic oppression and frightfulness of Japanese militaristic imperialism in Korea for the past ten years. If ever a tyrant had a nation at his merciless clutches that nation is Korea. Long have the Koreans sighed for an opportunity to appeal to the civilized world for deliverance from the insidious and frightful policies pursued by the Imperial Japanese Government to colonize their land and exploit their natural resources as well as their labour. And they have seized upon this psychological moment, when the wave of progress and democracy is now sweeping over the length and breadth of the globe, to strike the blow for freedom.

Hence the text of the Korean Declaration of Independence, that appeared widely in all the papers these few days, is by no means the erratic sentiments of a few rebellious persons but is distinctly the voice of the eleven millions of Koreans crying to Heaven and Humanity for freedom and justice so that "this awful military rule in Korea which is like that of the Huns in Belgium may be removed." Nor is this all. One correspondent also has this to tell us of the recent Korean revolt. "They (the Koreans) feel that they are taxed without representation, they have no court of appeal

where they can receive a hearing, they have not the blessings of a civil government and are continually under military despotism which has been most cruel from the beginning. Of course their great hope is that they may have a national life again of their own and that they may have some of the rights of a free people. They hope for the freedom of speech, and that in the near future these lawless soldiers (Japanese soldiers) may be removed from their land."

We do not need go on multiplying instances after instances of Japan's conduct towards the Koreans. But what concerns us just now is to wait and see what further methods Imperial Japan will adopt to slash the Koreans into quiet submission again. Incidentally we wonder if France, England and America will lift a finger to help the poor Koreans. Will this question of Japan's treatment of Korea be considered at all by the League of Nations?

After all is said and done, the Korean Independence Movement is another bit of clear and undoubted evidence to show to the civilized world that Japan is not to be trusted as the worthy leader and trustee of Korea or any part of Asia but her own Island territory. The reason is not far to seek. It is in fact too well known to all the nation of the earth. The world is only too familiar with the perfidious methods of Japan with which she attempts to wring loans, concessions and such other political and economical advantages from China, to prolong civil strife and to poison the mass with opium and morphia. Every policy of Japan bears witness to the fact that she has been selfish and aggrandising and is more inclined to be a big bully rather than a guardian of weak nations. There is not one Asiatic nation, let alone the European, that does not face Japan to-day with suspicion and distrust. It does not seem to be in the nature of imperialistic Japan to be humane and sympathetic towards her neighbours. Nor does Japan believe in the simple ideal of "to live and let live".

We venture to say that so long as Japan is allowed to persist in her aggressive

and imperialistic policy, the whole of Asia will face an indefinite vista of turmoil and eventually destruction. Therefore, the supreme task before the more enlightened democracies like the Atlantic Republics is to assume a decisive position not only in Europe but also in Asia. The peace in Asia lies not in armament or disarmament but essentially in the organization of its people in economic and industrial independence. Now that Japan has proved herself to be utterly incompetent and to have abused her rights and prerogatives, we advocate that the League of Nations should appoint a leader to complete the task that Japan has decidedly failed.

## Treaties with Korea.

(Contributed.)

### (1) Treaty with Japan.

The Treaty of Feb. 26th, 1876, referred to in the Korean Declaration of Independence, says, Art. 1,

Korea being an independent state enjoys the same sovereign rights as does Japan...

All their intercourse shall henceforward be carried on in terms of equality and courtesy.

### (2) Russian-Japanese Protocol, April, 1898.

Art. 1. The Imperial Governments of Japan and Russia definitively recognize the sovereignty and entire independence of Korea.

### (3) Anglo-Japanese Alliance, Jan. 1902.

Art. 1. The High Contracting Parties, having mutually recognized the independence of China and Korea, declare themselves to be entirely uninfluenced by any aggressive tendencies in either country.

### (4) Japan-Korean Protocol, Feb. 23, 1904.

Art. 1. The Imperial Government of Korea shall place full confidence in the Imperial Government of Japan.

Art. 3. The Imperial Government of Japan definitively guarantee the independence and territorial integrity of the Korean Empire.

The great war has not furnished any more glaring "scraps of paper". China to her treaty making with this nation that has so little truth or honor.

Mr. F. A. McKenzie, in his "The Tragedy of Korea", Chapt. 11, says. "As the Summer of 1905 drew to a close, it became more clear that the Japanese Government, despite its many promises to the country, intended to completely destroy the independence of Korea. The Emperor had thought that because Korean independence was provided for in treaty after treaty with the Great Powers, therefore he was safe."

He had to learn, like Belgium, that in the face of a German-like Militarism, treaties are only scraps of paper."

He resisted the demands of Japan, he refused to sign. He said to Marquis Ito: "To assent to your proposal would mean the ruin of my country, and I will therefore sooner die than agree to them." After a conference of five hours, the Japanese could accomplish nothing. Then came the power of brutal force. On the evening of Nov. 17th, 1905, Japanese soldiers with fixed bayonets, surrounded the apartment of the Emperor. His Cabinet Ministers, remembering the Japanese murder of the Queen in 1895, yielded, although the Emperor still refused. It is a terrible story. Will the nations hear the cry of this people to-day, and right this great wrong?

## A General Review of the Independence Movement in Chosen.

Pyongyang, Chosen Mar. 1st 1910.

This has been a memorable day in the history of this country. Yi Tai Wang, former emperor of Korea, passed away recently and day after to-morrow has been set as the day for the funeral. He is to be buried at state expense and as a prince of the Japanese Empire. The ceremonies are to be according to the Shinto rites and it is reported that the Koreans are very much offended at this as they want the funeral to be conducted according to their own national ceremonies. Various rumors are therefore afloat as to what is going to happen at Seoul at the time of the funeral.

A few days ago it was announced that memorial services would be held in this city in memory of the late emperor. One meeting was to be held in the compound of the Sungduk (Christian Boys School) school, another meeting at the compound of the Methodist Church and a third one at the headquarters of the Chundo Kyo. The latter is a half religious, half political organization which is widely spread throughout the country.

There has been considerable suppressed excitement for some days among the Koreans and we have had various rumors that something important was going to take place at that time. Dr. Mollett, Mr. Holdcroft and myself decided to attend the meeting and see for ourselves what was going on. Dr. McCune of Syenchen also came later and stood in the back of the yard. We found the courtyard full of people, we estimating the crowd at about three thousand. We were shown seats well forward but to one side. The pupils of all our church schools were there and also many from the government schools.

In front of the entrance to the building was erected a speakers' stand and around and back of this were seated several of the pastors and officers of the Presbyterian churches of the city. Rev. Kim Sundu, pastor of the Fifth Church and moderator of the General Assembly was speaking when I entered. Pastor Kang Kyu-chan of the Fourth Church had already spoken reviewing the life history of the late emperor. After Kim Sundu had finished speaking he said that they would now sing the doxology and that the benediction would be pronounced and that would end the memorial part of the service but requested the people to remain seated as there were some other things to be done.

After the benediction had been pronounced Kim Sundu read two passages of Scripture as follows: 1 Pet. 3:13-17 and Rom/9:3. It was evident from his intonation as he read these words that something serious was on the docket. Then Chung Hsun, a graduate of the college and now helper in the Fourth Church, took the platform and said he had an important communication to read. He said it was the happiest and proudest day of his life and tho he dies to-morrow he could not help but read it. There was a great cheer went up from the audience. He then proceeded to read what was virtually a declaration of independence of the Korean people. After he finished another man took the floor and explained just what the people were expected to do saying that nothing of an unlawful nature was to be permitted in the least but that the people were to follow the instructions given and make no resistance to the authorities nor attack the Japanese people or officials. Kang Kyu-chan then addressed the people relative to the subject of national independence. When he had finished some men came out of the building bearing arm bands of small Korean flags which they passed out to the people. A large Korean flag was then fastened to the wall back of the speakers' stand and then the crowd went wild shouting "Mansei" the Korean for Hurrah, and waving the flags. It was then explained to them that they were all to form in procession and parade the streets waving the flags and saying nothing but "Mansei, Mansei".

Just then the crowd parted and in walked a company of policemen, some Japanese and some Korean and all under the command of an officer. The crowd was commanded by the leaders to remain perfectly quiet and it did so. The police then went among the people gathering up all the flags. At first some of the school boys were inclined to resist but they were exhorted by the leaders to give up the flags to the officers. Presently the chief of police himself and some other officers arrived. They looked the crowd over for a while and seemed to be meditating what to do. Then they called the leaders into the building who soon came out again and asked the crowd to quietly disperse but there was no motion of the crowd in that direction and they remained still. After an interval some one else exhorted them to leave but in vain. After half an hour or so the chief of police asked Dr. Moffett to try to dismiss the crowd and he presented the request of the chief to the people and said it would be the part of wisdom for them to disperse. The police officers then all left and

A GENERAL REVIEW OF THE INDEPENDENCE MOVEMENT IN CHOSEN

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After the benediction had been pronounced Kim Sun-du read two passages of Scripture as follows: I Peter 3: 13-17 and Rom. 9: 3. It was evident from his intonations as he read these words that something serious was on the docket. Then Chung Il-sun, a graduate of the college and now helper in the Fourth Church, took the platform and said he had an important communication to read. He said it was the happiest and proudest day of his life and though he dies tomorrow he could not help but read it. There was a great cheer went up from the audience. He then proceeded to read what was virtually a declaration of independence of the Korean people. After he finished another man took the floor and explained just what the people were expected to do, saying that nothing of an unlawful nature was to be permitted in the least but that the people were to follow the instructions given and make no resistance to the authorities nor attack the Japanese people or officials. Kang Kyu-chan then addressed the people relative to the subject of national independence. When he had finished some men came out of the building bearing arm loads of

small Korean flags which they passed out to the people. A large Korean flag was then fastened to the wall back of the speakers' stand and then the crowd went wild shouting "Mansei," the Korean for Hurrah, and waving the flags. It was then explained to them that they were all to form in procession and parade the streets waving the flags and saying nothing but "Mansei", "Mansei".

Just then the crowd parted and in walked a company of policemen, some Japanese and some Korean and all under the command of an officer. The crowd was commanded by the leaders to remain perfectly quiet and it did so. The police then went among the people gathering up all the flags. At first some of the school boys were inclined to resist but they were exhorted by the leaders to give up the flags to the officers. Presently the chief of police himself and some other officers arrived. They looked the crowd over for a while and seemed to be meditating what to do. Then they called the leaders into the building who soon came out again and asked the crowd to quietly disperse but there was no motion of the crowd in that direction and they remained still. After an interval some one else exhorted them to leave but in vain. After half an hour or so the chief of police asked Dr. Moffett to try to dismiss the crowd and he presented the request of the chief to the people and said it would be the part of wisdom for them to disperse. The police officers then all left and I suggested to Dr. Moffett that we set a good example by ourselves leaving. So we three left and the crowd commenced to follow us. We started down the hill to the main street of the city to see what we could see. We found the street full of people and all the shop windows and doors closed tight. As we came in sight all the people waved their flags and shouted "Mansei". Presently we looked behind us and found that the crowd from the school compound was following and that we were leading the procession. I suggested that it would not be advisable for us to be seen leading a procession of would-be independentists down the main street of the city and that we had better shy off into one of the alleys and make our disappearance. We did so and while the crowd was still cheering us we went up the hill past the Fourth Church and came out on the west gate street and thence home. As we passed a police station we noticed that the police had arrested two women and while they were telephoning for instructions the women were joining the crowd outside in shouting "Mansei".

At about six o'clock Kang Kyu-chan, who is my associate pastor at the Fourth Church came to see me. I was rather surprised that he had not yet been arrested and told him so. He said that they all expected to be arrested before the night was over, and had all gone into the business being confident that such would be the case and willing to abide by the results.

I asked him who the leaders in this movement were and he said that leading members of the Christian Church and the Chundo Kyo thought this was a favorable time to speak out their convictions about national independence and while the Peace Conference was in session at Paris they wanted to have their own cause presented and hoped that it would result in their obtaining their freedom from the oppressive yoke imposed upon them by the Japanese Government. He asked me my opinion of the movement and I told him that while I could neither blame nor praise them I could not help but admire their courage. I felt that the movement was fraught with very grave peril to the church and to the nation. He said that Ni Seung-heun, principal of the O-san school in the northern province had been down here a few weeks ago at the time of our winter class and had presented the matter to the church leaders here and secured their co-operation.

The declaration which was read at the meeting this afternoon and copies of which had been circulated all over the city by school children while the meetings were being held had been drawn up in Seoul and signed by thirty three men, including Christian pastors and other officers of the Presbyterian and Methodist churches and also members of the Chundo Kyo and a few other prominent men.

Sunday, March 2<sup>nd</sup>

About midnight last night Dr. Moffett was called to the police office and told that church services would not be permitted today. We had anticipated that this step would be taken and so were not surprised. We had a meeting of the men of the station this morning and felt that all that we could do was to convey to the various churches the police order. So various ones of us went to the churches to impart this information. On the way to the Fourth Church I learned that there was a guard of soldiers at the Central church and later learned that there was a guard at the large Methodist church also but none at the other smaller churches. There was not even a policeman in sight at the Fourth Church. I notified the people that there would be no services that day. On inquiring about Pastor Kang I was told that he had been arrested at about six o'clock this morning. Later I learned that all the others who had been leaders in the meeting of yesterday had also been arrested.

Pastor Kil Sun-ju of the Central Church had gone to Seoul a few days ago to join the others whose names were signed to the declaration and it was said that they were all to go in a body to the Governor General and present the declaration. I have learned since that they did not go to the Governor-General but held a meeting in one of the parks in Seoul [Pagoda Park] attended by a great crowd where Mr. Kil and Mr. Son, head of the Chundo-kyo were the chief speakers. They then all retired to a restaurant where they ordered a big dinner and telephoned to the police as to where they were. At the end of the dinner the police sent automobiles and escorted them to jail where they now are.

I met Dr. Moffett on the street and together we walked up over the hill past the Methodist Church where we saw the guard of soldiers and then down to the South Gate Church where there were no soldiers and everything was quiet. Calling at the house of the pastor, Ni Ill-yung, we learned that he also had been arrested this morning together with another pastor from country who had been at the meeting yesterday.

The day has passed very quietly, there being no disturbances of any kind. It is rumored that tomorrow there will be another meeting and that it will be kept up every day. They expect that the leaders of each day will be arrested and that then other appointed leaders will take their place till there is no more room in the jails and that arrests will have to stop per force.

Rev. E.W. Thwing, of Peking, who is here, went to the Central Church this morning and found that he and others could not get in on account of the guard so he invited them to follow him upon the hills north of the city for a service. They followed very quietly and the procession increased as they went till they had about eighty when they arrived. A company of soldiers followed them and lined up in the rear and later a company of police came and lined up on the other

side but as neither guards nor worshipers interfered with each other they went on with the Sunday School lesson and had a nice service for an hour or more. In the afternoon Mr. Thwing and I and my son Charles went for a walk out to Kija's grave and the northern part of the city. We preached to numerous small groups and passed out tracts giving some to the company of soldiers whom we found there. They seemed glad to get them. We told them what we were doing and they said go ahead and they would follow us.

Rumors are in the air that similar meetings were held in all parts of the country yesterday.

Indeed that was the plan. Rumor says that at Seoul the people came in contact with the soldiers and that many people were injured and that at Taiku the police office was burned.

Last evening a large crowd gathered before the police office here in Pyengyang and shouted "mansei". Then the police ordered the hose turned on the people. This angered the crowd and they commenced to throw stones so that every window in the police office was broken. Then the Korean policemen were ordered to turn the hose on the people. Some of them refused and threw off their uniforms and joined the people.

Monday, March 3<sup>rd</sup>

I thought that it would be well for me to go over to the college building and see how things are going on there this morning so I started over about nine o'clock and on the way I saw a company of Japanese soldiers drilling on the campus and being watched by a large number of people. The college and academy students were standing on the bank in front of the college building watching the soldiers drill when suddenly the soldiers came charging up the hill whereupon the students took to their heels and fled. Then everybody including the students commenced to cheer. Two or three men refused to run but quietly stood their ground. The soldiers rushed up to them. One of them they struck with the butts of their guns and kicked with their feet till he had to move away to keep from being seriously injured. Another man refused to run and commenced to shout "Mansei". The soldiers struck him several times with the butts of their guns and then one hit him over the head with the barrel of his rifle. Another poked him in the face with his rifle butt so that the blood was flowing from several wounds of his head and face and the sidewalk was covered with drops of blood. Then two soldiers led him off between them and I saw him no more.

Another man was walking quietly along the road when a plain clothes Japanese walked up and slapped him and then knocked him down and began to kick him. A soldier rushed up to help and struck the prostrate man several vicious blows with his rifle and then together they kicked him over an embankment into the ditch. Pulling him out of the ditch, [they] then beat him some more and then led him away between them.

By this time crowds of people had collected in many different places and were cheering loudly. The soldiers ran here and there wherever the people were assembled, scattering them and beating any whom they overtook.

This work was kept up till dinner time when the people went home and the rest of the day

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was quiet. Soldiers are posted all over the city and the city is in fact under marshal law.

Reports continue to come as to the doing in other parts of the country. There seem to have been disturbances all over the country. Most of the Korean police seem to have deserted and joined the crowds. It is reported that they are being arrested and will be executed. Many people have been injured today, some slightly and some severely.

Tuesday, March 4<sup>th</sup>

The Bible Class for Country Women which opened last Friday has had to close for there is so much confusion and noise and danger around that study was impossible. Several of the women were assaulted on the street yesterday by soldiers, knocked down and kicked into the ditch. Two foreign ladies, Mrs. J.Z. Moore and Miss Trissel, both of the Methodist Mission were assaulted by soldiers and rather roughly treated while on their way from their homes to the hospital. The soldiers have been chasing people today like they were hunters after wild beasts. Outrages have been very numerous. Dr. Moffett was walking down the street with Mr. Yamada, Japanese school inspector, when they saw a soldier chase a man and thrust his sabre into him from behind. They saw other men and women knocked down and kicked and treated in such ways as we have heard that the Huns treated the Belgians. Other members of the foreign community who were on the streets yesterday saw similar outrages and their blood was made to boil within them by what they saw.

For several hours during the early afternoon no soldiers were visible. So the people got together in two or three different places and held meetings of a patriotic character. These were soon dispersed by the soldiers who put in an appearance.

Wednesday, March 5<sup>th</sup>

This day has passed very quietly. Not till about four o'clock this afternoon did I hear any shouting. We decided to close the college and academy today instead of on the 20<sup>th</sup>, as conditions are so disturbed that the students would not be able to study.

We had a prayer meeting in the Fourth Church tonight as usual and the usual congregation was present. After the service one of the deacons called me aside and told me that he and nineteen other Koreans, all prominent men in the city had been called into the prefects officer today and a paper put before them which they were asked to sign. The paper was a statement to the effect that the declaration of independence promulgated the other day had been gotten up by a low class of people and did not at all represent the sentiment of the Korean people. They were told that this paper had been drawn up in Seoul and was signed there by many of the most prominent citizens and now they were urged to sign the statement which would then be sent to the Paris Peace Conference to counteract the effect of the former declaration. All sorts of pressure was brought to bear upon these twenty men to get them to sign it but, so said my informant, every one of them refused to do so.

It is reported that the Japanese Government has paid the expenses of Bishop Harris to go to



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the Paris Peace Conference, and present papers signed by Koreans, claiming that they represent the feelings of the Korean people as favorable to Japanese rule. The American Consul in Seoul has [informed] the Conference of the attempts to coerce the Koreans into signing papers, so that any paper presented by Bishop Harris or the Japanese claiming to have Korean signatures will have little weight.

(from unidentified U.S. newspaper, probably the Los Angeles Times, sometime in March or April, 1919, among the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

Mar-Apr: 1919

CORRESPONDENCE.

MR. KOMATSU EXPLAINS HIS ATTITUDE TOWARDS FOREIGN MISSIONARIES IN CHOSŌN.

To the Editor of the Seoul Press,

I read with a mixed feeling of pleasure and regret your sensible comments on my alleged statement concerning the attitude of foreign missionaries in Chosen in connection with the recent uprisings.

When the report of an interview I had with a representative of the *Hochi* on the Korean affairs, was reproduced in the *Japan Advertiser*, several friends of mine called my attention to its apparent misrepresentation of my views; but I did not think it necessary at that time to take steps to correct the same; well remembering the late Foreign Minister, Marquis Komura's remark: "If newspaper intelligence should be taken seriously, I cannot allow myself to sit on my portfolio even for a moment," with which he tried to console one of the foreign Ambassadors who complained to him against a Tokyo daily printing a distorted report of his opinion concerning the relations between Japan and the country he represented.

Now that my alleged statement has become an object of discussion in certain quarters, I feel constrained to give up in this particular instance my determination to keep silence for all newspaper misrepresentations, in order to remove possible cause for false impressions which might otherwise be created thereby to the detriment of foreign missionaries in Chosen.

Fortunately, you have, incidentally of course but none the less correctly, stated the actual circumstances connected with the statement in question, as if you were personally present at the interview I had with the *Hochi* reporter, when you say: "Most probably the representative of the *Hochi*, who interviewed him on the affair, held the idea, so prevalent among many Japanese pressmen, that foreigners were at the back of the Korean rioters, and under the influence of this erroneous notion, interpreted Mr. Komatsu's harmless statement in a way congenial to his liking." I understood that such was the case, unluckily not during the interview but only when the distorted report was reproduced in the *Japan Advertiser* from the *Hochi*, as the reporter or any staff of the latter had never taken trouble to place for any inspection the copy in which my alleged statement appeared.

A young man, introducing himself as a *Hochi* reporter but unknown to me before, called on me at my office, and at first asked my opinion regarding the Korean affair. I tried to explain at some length that the recent trouble seemed to have originated in the misguided conception of the self-determination of races. He did not appear to take fancy to that phase of the affair; and repeatedly put questions as to the attitude of foreign missionaries, such as whether they were mixing up with politics, whether there were not undesirable persons among them, why they did not prevent such demonstrations on the part of Koreans, etc. My answer to the effect that their duty

as missionaries being solely to preach Christianity, they were always keeping aloof from politics, seems to have been rendered as follows as translated into English in the *Japan Advertiser*:

"They are propagating Christianity in Korea, but pay no attention to the interests of Japan, the sovereign of Korea"

Another answer of mine that it would be flattery if I were say that they were all saints, and while being eager to teach Koreans to be law-abiding citizens, they did not seem to enjoy so much influence over Korean students as to induce them to refrain from resorting to extremes was transformed to such statement as "The American missionaries include in the number some who have no sound judgment and discretion," or "Nay, they even showed a sympathetic attitude towards such disturbances." and so on.

During the interview the *Hochi* reporter carefully and now I may safely add deliberately withheld from my knowledge the intended report of rumour that seven missionaries in Chosen were arrested in suspicion of having instigated the riot, the very report which was to be printed in the forthcoming edition of his paper with my statement as an introduction or indorsement to it. If that fact had been disclosed to me at that time I would have most emphatically denied such impossible and absurd rumour and advised him to await further information by way of protecting the good name of the paper the young man represented. But then, he could never have succeeded to induce me to make any statement concerning foreign Missionaries in Korea suitable to his intended purpose.

This unpleasant affair reminds one of the so called "Conspiracy Case" which took place some years ago. In that case, as in the present, certain groups of Japanese including pressmen and even officials, suspected erroneously though honestly that a num-

ber of missionaries had been involved in the plot. Several Korean converts who had been arrested, in de confessions, falsely as proved afterward, that certain missionaries had taken part in the conspiracy; and rumour ran that chief ringleaders were to be arrested. Some persons were of opinion that the confession was forced from the Koreans by means of torture, while others thought that the motive of the Koreans making such extraordinary confession was to involve the administration in international complications. At all events, there was a Government official who from the very beginning unswervingly adhered to a belief that the accusation was wholly unfounded, and strongly opposed in the face of the combined pressure of police and judicial authorities to any drastic measure, insisting that it would be contrary to an universal legal practice to arrest persons upon verbal testimony without being corroborated by any material evidence, although such was permissible under the existing procedure in Korea. In consequence, no foreign missionaries were molested during that once famous event.

That official was none than the present writer himself. His long and close contact with foreign missionaries in Korea and consequently his better knowledge of their noble character and self-sacrificing spirit render it impossible for him to attribute to them any compromising motive or conduct in the present demonstration, as in any other untoward occurrences.

Mideri Komatsu.

Tokyo, March 26, 1919.

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inspired me to write you just a word or two, as to "What Foreign Missionaries cannot do"

In the first place "although we appreciate the compliment to our superior influence in the particularly advantageous position which we seem to some to be occupying, nevertheless we are obliged to admit that we only human, and cannot be expected to dissuade any one from doing anything, when we do not know what he is planning to do. We knew that something was brewing, the air was electric with it, but when a missionary pastor asked a Korean pastor only a few days before the first of March for some information as to what was going on or what they planned to do, his reply was in substance: "I would rather not tell you. It will be better for you not to know." They purposely left us entirely out of their confidence.

As for trying to put a stop to what has so suddenly and to irresistibly swept over the country—while willingly acknowledging that there are very much wiser ways to do this than the one which has been tried, that of violence and cruel suppression, the Foreign Missionaries have neither the power nor the right to stay, even the Christian people when they feel so deeply and are so determined. They would simply smile at our protests and go on their way to prison and to death. If our "love seems to be shown too negatively," it is only because our Government is rightly cautioning us to keep absolutely neutral. If this seems to be a "lack of moral courage," let any one who believes so, step into this "particularly advantageous position" and try it out for one day!

As for the acts of cruelty, while we have heard very many stories of terrible cruelty out in country places, some of which are verified by the patients and prisoners that we see dragged in day by day, and some of which we cannot of course verify, as yet, please dismiss from your mind the thought that we are testifying to cruelty because of any stories that we are prone to listen to from our Korean friends. We have witnessed quite enough with our own eyes, on our own property, to satisfy us that the Koreans are about 300 per cent farther away from Japanese than they were three weeks ago, or than they need ever have been, if the authorities had met their protest in the spirit in which it was given, without arms, in an orderly and yet very serious way.

I, myself, though a woman, and abiding within doors, have seen seven people struck down, one of them a woman, have heard the shots fired on a crowd of women who had neither a stick nor a stone in their hands, nor were they using their hands to do any violence, simply raising them to cheer. I have seen six people beaten and kicked, two of them cruelly beaten after their hands were tied. I have seen one hundred prisoners brought in from the country at one time, twenty at another, and amongst these were young boys in their early teens, and old bent over men walking with canes. Two bodies were prostrate on an ox-cart, apparently more dead than alive. I have seen a soldier throw stones after a crowd of fleeing people as if they were dogs, and again, I have seen them charge upon men, women and children with bayonet drawn. Of course people who were out on the street have seen things more horrible than I, but I have seen enough and my little children have seen enough, never to be able to put it out of our minds.

As for missionaries not wishing to "run the risk of losing their popularity" "popularity" is the last thing which a missionary hopes for, expects, or usually gets. When a man becomes a Christian

the papers in Japan, and probably a goodly number of their readers. No, loss of popularity is not what we fear. Our Master when on earth was popular with only a small group of people, and "is the servant above this Lord?"

Moreover, we should not be able to do anything "to help them out of the difficulties into which they have fallen," without running the risk of being at least misunderstood by the military authorities. In Fusan, two Foreign Missionaries seeing the school-girls in their charge going down the street, ran out and tried to turn them back. Were they commended for "endeavouring to get them to retrace the erring steps they had taken"? They were told that they lied, that they were inciting the girls, and were kept in the police station, two nights and a day. Surely, we are compelled to admit that it would take a high degree of "moral courage" for those Missionary teachers to attempt again to dissuade their pupils from "empty demonstrations." While these demonstrations may seem to some to be so "empty" a bubble that it can be pricked with the point of a bayonet. I doubt if there is a single missionary who feels that any word of his would have any weight to stay the mighty tide of feeling that has swept over the country—and which has been so greatly augmented by the way it has been resisted that even those who have been most optimistic about the ultimate cementing of the friendship between the two peoples are now in despair.

Of course, as there is no free press in this land I do not expect to see this letter in print, but I felt impelled to write you in reply to these editorials, so that if you really believed what you are printing, I might enlighten you a little.

Thanking you for allowing me to monopolise so much of your time, I am, respectfully yours,

(Mrs. S. L.) EVELYN M. ROBERTS.  
Pyongyang, March 22, 1919.

## CORRESPONDENCE.

### China and America.

#### How to Treat Koreans.

To the Editor  
*The Peking Leader.*

Sir:  
In a Reuter's telegram from Philadelphia, published in your issue to-day, I note the Korean delegates have held a congress, in that city, to agitate and secure sympathy from the great Republic shot down by American soldiers or even arrested, but will receive sympathy and a full consideration.

China to-day, if she wishes to be worthy of the name of a Republic, or to be considered an independent nation, may well consider how Koreans are treated in America, she should at once instruct her officials that there shall be no more persecuting of Koreans in Manchuria or elsewhere, and that Koreans may know that they can be safe in China, even although they do desire liberty. Further, as China gave Independence to her former dependent state she might well extend special sympathy at this time, Democratic, liberty-loving men all over the world will do so.

The arrest of the American Missionary is calling world-wide attention to Korea.

Last evening the Peking Missionary Association voted to send sympathy to the missionaries there, and hoped the Japanese Government would restrain its troop from unnecessary violence. May China act fairly to Korea at this important time when Korea is fighting China's battle of liberty.

Yours,  
A Friend of China.

The following is a summary of the Viscounts' petition:—

A way of doing things is only good as it accords with the times, and a Government succeeds only when it makes the people happy. When a Government fails to bring happiness to the people it is not a good Government.

It is now ten years since Korea was annexed to Japan, and though some profit has come to the people by the clearing away of abuses, the people have not been made happy. To-day when the call for independence is given in the streets ten thousand voices answer in response. In a few days the whole nation vibrates to its echo, and even the women and children vie with one another to join in the shout. When those in front fall, others take their places with no fear of death in their hearts. What is the reason for this? Our view is that the people, having suffered pain and stifled their resentment to the bursting point, have at least found an opportunity for expression, and like the Yellow River, the flood of feeling has broken all bounds and no power can restrain it. We call this the expression of the feelings of the people, but does it not rather show the mind of God himself?

There are two ways of meeting this condition. One is by kindness, the other by repression. The liberal way would be to speak and soothe and comfort, so as to remove fears and misgivings. That would soon lead to an end of the demonstrations. But the use of force, on the other hand, a force that would cut down, beat to pieces, and extinguish, only arouses more and more the spirit of the people and can never conquer it. If you do not arrive at the cause you will never settle the matter.

The people now roused to action desire that the liberty be restored to them which they once possessed in order that the shame of their slavery may be removed. They have nothing but bare hands and a tongue with which to show the resentment they feel in their hearts.

The good and superior man would pity and forgive such as these—and regard them with tender sympathy. We learn, however, that the Government is arresting people right and left till the prisons are full, and there they whip, beat and torture them until some die under the punishment. The Government also uses weapons till the dead lie side by side in the streets, and we can no longer endure these dreadful things.

Nevertheless the whole nation rises more and more and the greater the force used to put it down the greater will be the new disturbance. How is it that you look not to the cause, but think only to suppress the manifestation by force? You may cut down and kill those who rise up everywhere and so change the appearance of things, but the heart of the people you can never change. Every man has written in his soul the word "Independence," and those who in the quiet of their rooms shout for it are beyond the possibility of numbering. Will you arrest and kill them all?

Even the sage cannot run counter to the times in which he lives. We read the mind of God in the attitude of the people. If you do not make the people happy, history shows us that there is a possibility.

We, your servants, have come to these times of danger and difficulty. Old and without pride are we, for when our country was annexed we accepted the rank of nobility held office and lived in idisgrace, till seeing these innocent people in the fire, we can endure the sight no longer, and so we, too in the privacy of our rooms have shouted *Mansai* for independence, just like the others. We thus speak the true feelings in our hearts, in the hope that Your Excellency will be accorded and let His Majesty know, so that the Cabinet may consider this question and set right the cause, not simply with soft words or by force, but in accord with the opportunity granted by Heaven. Thus if Japan will now give independence to Korea in accordance with the wishes of the people, the justice will be made known to the whole world.

We, behind closed doors, weak and ill, offer our poor counsel to the State. If you accede, countless numbers of the people will be made happy, but if you should refuse, we too alone will suffer. We are old and offer ourselves as a sacrifice for our people. Though we die, we will make no complaint. We pray Your Excellency kindly to give this your careful consideration.

When the above petition was presented, one nobleman was arrested at once and the other, who was too ill, was made a prisoner in his own house.—(Reuter.)

Japanese military as Boches. Twenty million Koreans, he said, were in a state of Revolt.

#### Korean Agitation, Officially, About Over.

Thanks to stringent measures, and the arrival of troops, the Korean agitation is about over, claims the *Seoul Press* of April 17th. It also states that there is "no hope for agitators" from the Paris Peace conference.

Nevertheless the *Korean Daily News* of the 17th prints some nine accounts of disturbances in different places, with the usual shouting crowds, shooting soldiers, and the regular reports of killed, wounded and arrested. These uprisings all took place since April 11th.

#### A Night of Terror at Suwan

The same paper reports a night of terror at Suwan, 27 miles from Seoul. This large town has had repeated uprisings, and now the time of and punishment has come.

On the night of April 10th two large companies of Japanese troops, over 1000 men, came to the town, searching about 3000 houses and arresting over 500 people. They smashed in doors and windows, overturned things generally, and burned about 30 houses. The Koreans were taken by surprise. At Syun Chun, 70 Koreans were arrested on the 13th, 4 were killed and others wounded.

#### Anti-Agitation Movement.

In a dispatch from Seoul of the 18th, the Japanese report the endeavor to organize a league to present the recurrence of Independence Agitations. This was started at Taiku, and is rapidly spreading, so it is claimed, to other places. Korean citizens are giving general approval to the league, and so it will keep towards a quick suppression of the agitation, hopes the Japanese.

#### Japanese and Foreign Reports Differ.

##### An Interesting Comparison.

##### Christian Church Burned.

"On Tuesday at 6 a. m. fire broke out at a Christian Church at 'Tyungju' over a district office, in North Pyongan Province, and the whole building was reduced in ashes. The loss is estimated at ten thousand yen. It is suspected that some Koreans, detesting the purposeless agitation, have been driven by their bitter indignation to commit incendiarism at the expense of the church."

The above item of news appeared in the *Seoul Press*, of April 13th, a Semi-Official Japanese organ.

The following letter from a foreign missionary, of that district who has looked into the matter was sent from Korea on April 16th.

##### Burning of Tyungju Church.

"On April 8th, gendarmes came to the large newly built church in Tyungju city, gathered the mats and other furniture together and set fire to them. They also put out the fire. (The Christians have been bending every energy to the building and paying for this church.)

On April 9th, at night as on the 8th, a large pile of combustible material was heaped about the pulpit and set on fire. A deacon of the church rang the bell and a few Christians came together and put it out the next morning, the police commanded the Christians who had houses near the church to move away—the pretext being that they had set the church afire.

On April 10th, combustibles were put all about the church and soaked in coal oil, and then set on fire. They also rang the bell but no one came and the church burned to the ground.

On April 11th, the wife of the pastor and some of the church officers were called up and rebuked for burning the church. They also gave them a lecture on what low-down rascals the Christians were, stating that not a single person would come out to help put out the fire. (As a matter of fact any appearing on the streets at night are severely beaten and otherwise mistreated.)

There was a statement in the Japanese papers to the effect that the Christians put the church on fire to show their disapproval of the leaders of the church in the Independence movement! No comments needed.

#### Korean Independence Workers in U.S.

Philadelphia, April 22.

Korean delegates from the United States and Hawaii have held a congress here and have issued a plea for the support and sympathy of the American people in the attempt of Korea to gain freedom and independence. A resolution was adopted and will be sent to the Japanese people protesting against Japanese rule in Korea.